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LETTER FROM MR. HITCHCOCK, DATED
JANUARY, 1840.

WRITING from Kaluaaha, on the island of Molokai, Mr. Hitchcock gives the following account of a

*Visit to Kolaupapa—To Wailuku—
Sabbath and Week-day Labors.*

The most that I can say is that there has been a gradual advance of the precious cause we are laboring to promote. Since the great revival of 1838 we have had no general excitement on the subject of religion. Still we have had several periods of more than ordinary concern, and which I hope have been fruitful in the conversion of some souls. On the whole, the general interest of the people and their attendance on the means of grace has been better sustained than could have been expected, considering that much of the time I have been prevented, either by my own ill health or that of my family, from doing much more to awaken and sustain an interest than preaching on the Sabbath. Our meetings on Sabbath morning have usually been full, and frequently we have found our house quite too small.

Some time in August I went to Kolaupapa, with all my family, and held a protracted meeting. The Holy Spirit was present, and I have little doubt that eternity will show that the truth preached was blessed to the salvation of souls. I was obliged to close the meeting sooner than the state of feeling demanded it, as I cannot preach continuously more than three days.

Kolaupapa is one of our three outposts, and in the vicinity is a population

of about a thousand souls. It is a rich and fruitful district. A pupil from the high-school has charge of the station, and is teacher of the school, which has a large number of scholars. He is, we all believe, a true Christian, and his self-denial and perseverance in the cause of his Master, since he has been there, deserve commendation. Owing to his active exertions the people have put up a large stone meeting-house, and also a dwelling-house for us when we go there, fenced it in, and planted a field of cotton for the use of Mrs. Brown's spinning-school. This teacher holds meetings on the Sabbath and attends, to the best of his power, to the spiritual wants of the people. There are twenty-four church-members there, and several others whom we hope are the friends of Christ, all of whom come to Kalusaha at each communion season.

A part of the people, which compose the congregation at Kolanapapa, live in a valley so deep that there is no getting to meeting, except by sea, which a great part of the time is so bad that they dare not attempt it. Pelekunu, the valley just mentioned, contains between a hundred and two hundred souls. We have just sent a man and his wife to live with them, whom we call missionaries. They seem to be much engaged in their work, and report already good from their labors. I thank God that so suitable a couple have been found to carry the light of salvation to a people sitting, as they do, in the valley of the shadow of death. The figure is highly significant with them. I have visited their hamlet only once, and then I barely escaped being overwhelmed by the breakers.

Soon after the protracted meeting at Kolaupapa, I assisted Mr. Armstrong at Wailuku in a meeting of the same kind.

The house was filled during the whole of the meeting, the attention well kept up, and there was much apparent solemnity. There were few or no new cases of conviction, as almost the whole congregation are indulging hopes that they are Christians already. My visit there was a highly gratifying one to me, as it gave me an opportunity of witnessing the wisdom, faithfulness, and vigor with which the missionary operations at that important station are conducted. Not only is the spiritual condition of the people on the advance, but their temporal circumstances are undergoing a rapid and pleasing change. Not five years ago the head-man boasted of doing his work with two-legged oxen. Now those with four have become common and numerous, and smiling plantations are the happy result. A stone meeting-house, of ample dimensions and excellent workmanship, though all done by natives, is in progress, and will soon be finished. The female boarding-school, under the care of Mr. Green, has been on the point of being abandoned. An event, which, had it taken place, I should have sincerely deplored. I was highly pleased with the scholars. Their improvement in knowledge, morals, and good behavior, as well as in the neatness of their external appearance, is all the recommendation an institution of this kind can need.

After my return from Wailuku, for several weeks little was done at the station directly affecting the religious condition of the congregation, owing to ill health in my family in part, and in part to the absence of our associates, which threw the care of the schools on my hands. We had long resolved on holding a series of meetings as a special effort for the benefit of the impenitent. As I was able special meetings were held for prayer with members of the church, some of whom, I am happy to say, entered deeply into the work, and seemed to feel the importance of having the special influences of the Spirit precede the commencement of the continued public exercises about to take place. A day of fasting and prayer was observed. Our hopes were raised. The Holy Spirit seemed to give earnestness of his presence. Indeed, I cannot doubt he was present. Some of the church had an uncommon importunity in prayer. Meetings became full and solemn. Mr. Armstrong came to our help. We had a good meeting. Owing to the prevalence of drunkenness, occasioned by the allowance of the importation of ardent spirits, we had feared that the people would

have less disposition to attend meeting than ever. But in this we were agreeably disappointed in reference to our protracted meetings. At no previous one of the kind was the attendance so well kept up, as at this; and the attention was very generally fixed and solemn. Truth seemed to take hold of the conscience. Several meetings were appointed for those who were concerned for their souls and resolved on attending in good earnest to their salvation. Many attended, some of whom were evidently in a state of anxiety. Still the result of the meeting has been less extensive than we fondly hoped it would be. The fruits already apparent, however, are an increased degree of faithfulness in several members of the church, better evidence of the piety of some out of the church for whom we had some hope before, and a few cases of hope for persons for whom we had previously entertained none. I trust also it had a valuable effect upon my own mind, and that its fruits will still continue to be developed in the promotion of the glory of God. Its influence has not yet passed off. Christians have frequent meetings for prayer and seem truly concerned for the salvation of souls. And we are looking for still better times.

If I am favored with my present health, I hope to continue without interruption my present system of labors; that is, to hold a Bible class Sabbath morning of twenty-five girls, preach at ten o'clock, have an adult Sabbath school at noon, and preach again at four. My week-day labors are as follows,—a Bible-class daily with the above-mentioned company of females, who are committing Matthew to memory at the rate of six verses per day. I spend some time with them in teaching singing. On Tuesday and Thursday mornings I preach at sun-rise, and preach regularly on Wednesday afternoon. Saturday evening I have a lecture for the church. Once in two weeks on Friday I address the men's benevolent society, or catechise them on the New Testament; and on Tuesday have a Bible-class of adults. We are now going through the book of Daniel. I make it a point, as far as possible, to visit some parts of the parish daily, and hold direct religious conversation with the people. In these visits I am happy to say that I am received with respect, and listened to by the people. Rarely have I gone to one house and commenced conversation, without drawing around me others, particularly the aged. A pleasing change has taken place in this

respect. In addition to the above stated labors, I am obliged to devote from one to two hours a day, to instructing my own children. My miscellaneous labors consist in conversing with those who resort to my study for the purpose, and giving out medicine for the sick. I am trying also to crowd in a weekly lecture on the most important points in theology, designed for several of the most pious and intelligent members of our church, in order to enable them to become more efficient helpers in the great work.

Only thirteen have been added to the church since my last report. Nine have died the past year, and eleven in all. Ten have been excommunicated. Seven are now under censure. There are 260 in regular standing. Three of those who have died the past year have given us the most satisfactory evidence of having gone to be with Christ, while we hope that it is well with all of them.

Remarks on the Character and Circumstances of Church Members.

You will probably wish to know what my observation has been concerning the result of the great revival of 1838. A greater number of the fruits of that revival give little or no evidence of conversion, than do the same number of those who were received before. As an illustration of this remark, I would mention that only two of the ten excommunicated members, and none of those now under censure belong to the fifty received before the revival. The difference is greater between two and fifty, than between fifteen and 230, the number received since the revival. I presume the same may with equal truth be said of all the churches. And may not, I would ask, the same be said of great revivals in general in every part of the world? I have not the means of determining how much the cases of discipline in this church exceed those of the same size in the United States. Probably the excess may be considerable. In estimating, however, the amount of the work of the Holy Spirit, the truth will not become at by mere comparison in numbers. It must be remembered that the converts here were taken from the lowest depths of ignorance and moral debasement; and many, yea all of them, have lived in habits of falsehood and many other overt sins until such habits have become indeed a second nature to them. All those powerful influences which co-operate with the grace of God in restraining converts from sin in our native land, are

wholly wanting here. Let it be supposed for a moment, that all those who entered the church as fruits of any great revival in New England to have been destitute of parental influence, destitute of conscience, destitute of any true sense of the worth of character, and having lived to the moment of their conversion in the midst and in the practice of licentiousness. It is easy to perceive that, even allowing them to have been true converts, many more cases of discipline might, and probably would have occurred, in those churches, than can be expected to occur now. What we have supposed of the converts in such a New England revival is fact with converts at the Sandwich Islands. The fact, therefore, that cases of sin and disorderly conduct are more frequent here than there, does not prove that the work of the Holy Spirit, or that the number of real conversions here, has been less than there; or that the proportion between real and false conversions in the Sandwich Islands' revivals is less than in those occurring in civilized lands. Taking into the account all the unfavorable circumstances of the members of the church of which I have the care, their great ignorance, the limited range of their ideas, the irresistible influence of the example of their ungodly friends and of society in general, the force of early education and habits of sin, their extreme poverty, idleness, and aversion to thinking, and numerous other adverse influences,—the grace of God, in enabling them to walk as consistently with the gospel as they do, seems to me more evident and conspicuous than it does in churches where there are vastly greater attainments in holiness, but where adverse influences do not exist, and where there are ten thousand precious influences acting in a direct line with that grace. Still, I fear that much fruit of our great revival will be found but stubble and chaff in the great day of trial. My soul is daily distressed with the stupidity, levity, self-will, and insensibility to obligation to Christ of those who have professed his name. Still, I have sanguine hopes, even for many of these, grounded upon the change there is manifest even in their character, and upon the fact that much darkness and ignorance must remain, even in true converts, and consequently much imperfection in christian character.

Besides the meetings which we attend with the people, the brethren of the church have at least one every day for prayer and conversation, either by them-

selves, or in company with those out of the church who are disposed to attend. Previous to the afternoon meeting on the Sabbath, they meet an hour for the purpose of examining each other on the sermon of the forenoon, which I have found to be a profitable exercise for them.

LETTERS FROM MR. COAN, AT HILO,
HAWAII.

Writing on the 5th of March, 1840, Mr. Coan gives the following

*General View of the Church—Method of
Pastoral Care.*

The work of God in this part of Hawaii still goes on. For the most part there is now far less physical excitement here among the people, than in the earlier stages of the work; but the cause of truth still makes steady and triumphant progress. The church stands fast, and the members, for the most part, appear well. The number of apostasies is comparatively small. The proportion of those under church censure is about the same as when I last wrote. Many of the church are exceedingly active and faithful. They grow in grace. They pray without ceasing and labor without fainting. Of some we stand in doubt. Some sleep. But "the foundation standeth sure, the Lord knoweth them that are his." Since my return from general meeting in June, I have baptized and received to this church, about 1,200. The whole number received to this church is about 7,000. About 200 have died since general meeting. These, added to the number excommunicated, perhaps from 100 to 200, I do not stop to make out accurate statistics now, will leave the number at present in good standing somewhere between 6,500 and 7,000. To say that these thousands have all entered by "the door" or that they are all "sheep," would be more than we can say of any church. Should but one half or one fourth of them reach heaven, the sight will be glorious. Should one half fall away within one year, my soul shall not feel discouraged. The way of life and the way of death are before them; and through Christ strengthening me, I am determined that, if any of them perish, their blood shall be on their own heads. By the help of God I am resolved, without ceasing, "to warn every man and to teach every man night and day with tears."

Within the period of six months I have passed twice through the length and breadth of the field, collecting all the disciples in their respective villages, calling all their names, and inquiring into the condition of every individual. This labor I intend, in the strength of God, to repeat three or four times a year. It is a great and heavy work, but it brings its reward; and in a church like this, so numerous and so widely dispersed, so weak and ignorant, so easily led captive by Satan, and so inadequately supplied with teachers and spiritual guides, it seems to me all important. This labor forms a strong bond of union between me and my flock, and gives me a personal acquaintance with each individual, and that knowledge of his character, circumstances, etc., which could not be obtained in any other way. Thus, if any member of the flock falls into sin, if any one changes his residence, if any are sick, or if any die, the facts come before me almost immediately, and always distinctly and certainly. My frequent tours give me access to the sick and feeble of the flock. Some of these I visit at their dwellings. Others are brought on litters or on the backs of friends to the place of meeting nearest their place of residence. Some of the decrepit and helpless, who are not near a school-house or place of meeting, are brought and laid under the shade of a tree by the way-side, where they are instructed and prayed with. The blind are led by a string, a stick, or a strip of kapa. The sightless husband follows the wife, the wife the husband, and the parent the child; while the "little child" leads the afflicted parent, or the trembling grandsire to the place of prayer—to the place where blind eyes are opened and deaf ears unstopped—where the lame man leaps as an hart, and the dumb tongue sings. It is affecting to see this class of people patiently threading their way over hill and dale, and through jungle, slough, and river, in order to hear the word of life and to see the "Light of the world." One blind man, Bartimeus, a member of this church, not the Bartimeus so often mentioned in the Herald, followed me thirty miles, over rivers and precipices, on the most difficult road I ever travelled, to hear the gospel and pray for the peace of Jerusalem. I would have pronounced it incredible, if not impossible, that he should have passed safely over such a road, had I not seen it. He was exceedingly animated with the tour, and in order to keep up

and lose none of the meetings on the way, he would run whenever he found a few rods of level road. "My natural eyes," said he, "are blind, but my soul sees." He is a devoted and good man but he has not yet "attained to the first" Bartimeus who left us two or three years ago, and who now resides at Wailuku on Maui.

We have just closed a protracted meeting of eight days at the station. It has been a precious season. Our large native meeting-house has been lately blown down by a gale of wind. It was 150 feet long and seventy-five wide, well built, and on the whole the noblest native building I have seen at the Sandwich Islands. It had stood about ten years. Fortunately we had another native house, 115 by fifty feet, recently built. This serves us for the present, except on communion days, when it will be altogether too strait for us. Our people think of commencing a stone meeting-house before long. Three new meeting-houses have been recently built at out-stations in Hilo and Puna by the voluntary efforts of the people. These houses will contain from 1,000 to 2,000. In these houses meetings are held every Sabbath, and also every morning at day light, conducted by native helpers. Some twenty or thirty school-houses have also been built of late, many of them spacious and comfortable, for the double purpose of schools and of religious meetings. Some of these will contain from 500 to 1,000 people. In all the villages of Hilo and Puna, too distant to attend meetings regularly at the station, the people collect from Sabbath to Sabbath, and at other times during the week, for social prayer, reading the Scriptures, and religious conference, exhortation, etc. Some of the native helpers conduct meetings with a good degree of ability and a commendable favor.

But the work of watching over and feeding this great flock is becoming more and more weighty and responsible. They need the care of ten devoted pastors. You see the difficulty, yes, the utter impossibility of giving them that faithful supervision and that regular and thorough instruction which they need. Their ignorance, for the most part, is great, and their progress in knowledge must necessarily be slow. What I have, body, intellect, heart, is devoted to them; but I need a hundred tongues and hearts to administer to all their wants. When we take into account their former habits of sin, in all its vile and debasing forms, their strong natural passions, their great

ignorance of many of the doctrines and duties of Christianity, and their constant exposure to temptations, it is a matter of surprise that so few of them have fallen. The Lord's arm has been signally displayed in sustaining and leading them thus far. His loving kindness and tender mercy have not been taken away. The covenant of his faithfulness has not failed.

Progressive Piety—Administration of the Lord's Supper.

Writing again on the first of May, about two months later, and having mentioned a visit he had then recently made to Kohala, another station on Hawaii, Mr. Coan gives further accounts respecting the state of the people in the districts where he labors.

Since my return from Kohala I have made one tour through Hilo, and another through Puna, and to the praise of God I would say, I have never seen the church in a more peaceful and happy state than at present. I have often seen more excitement, but not more steady, determined principle of action. I found many who were moved, and who wept and trembled at the word of God, many who wrestled and agonized at the throne of grace with strong crying and tears; but the days of agitating, overwhelming excitement, such as can hardly be told, are probably past, and the people are learning that by a fixed principle, a steady faith, and a patient continuance in well doing, they are to seek for glory and honor and immortality. There is little out-breaking sin of late in the church, and God smiles upon his people. He says to Zion, Enlarge the place of thy tent; spare not; lengthen thy cords and strengthen thy stakes. This church has been receiving constant accessions to its numbers through the past year, and I hope that those who have been added are of such as shall be saved. They have been examined and re-examined with great precaution. None have been received hastily. Nearly all have stood candidates from three months to a year after professing penitence, and none, except the aged and sick, have been received without the ability to read with tolerable facility, and without a copy of some volume of the Scriptures in their hands.

Alluding to the tours made through the field of his labors mentioned in the foregoing letter, and illustrative of the pains he has taken to obtain correct information concerning the charac-

ter and conduct of the members of his church, Mr. Coan remarks—

I have now accomplished six tours among the people, namely, three through Hilo, and three through Puna, within the space of nine months. On each of these tours I have called the roll of the whole church and inquired into the state of each individual. Once in three months the whole church meets at the station to eat the Lord's supper. Our last communion was on the first Sabbath in April. Perhaps five thousand were present, and for want of a convenient house for the occasion, we met in a grove of cocoa-nut trees, on the sea-shore. The assembly was immense, and the scene overwhelming. Before us was the wide Pacific, heaving its broad chest to the breath of heaven. Behind us were the everlasting mountains, rearing their snowy summits above the clouds, and forming an eternal rampart against the western sky. Beneath us was a little spot of earth, once ignited by volcanic fires, rocked by a thousand earthquakes, and more than once submerged with a flood. Above us was the vaulted sky, that glorious mirror, that "molten looking-glass," spread out and made strong by the hand of Omnipotence. Around us was a landscape of inimitable beauty, clothed with verdure, teeming with life, and smiling in loveliness. The softer and sweeter features in nature, blended with the grand, the bold, the sublime, conspired to render the scene enchanting. But there was one object which eclipsed all the rest, and which led us to lose sight of the wondrous handy work of creation around. In the midst of us stood a cross! and on that cross hung the Man of Sorrows! His flesh was torn and his blood was flowing! He was tasting death for us! We heard a voice, sweeter than the breath of heaven, "Look unto me and be ye saved, all ye ends of the earth." We heard another voice. It rose above the roar of ocean. "It is finished!" I looked on the multitude, the five thousand communicants, seated at his table, and in view of the cross. I remembered the words, "And I, if I be lifted up from the earth, will draw all men unto me." I thought of the predictions, "The isles shall wait for his law," and "all the ends of the earth shall remember and turn unto the Lord." I thought of the promise, "He shall see of the travail of his soul." My heart exclaimed, How blessed are the eyes that see the things that we see! How many prophets and wise men have desired to see these things and

have not seen them. I looked on the assembled thousands, and my eye affected my heart. All these and a great multitude of others who had practised "all uncleanness with greediness," were "raised up together and made to sit together in heavenly places in Christ Jesus." They were "washed;" they were "sanctified;" they were "justified in the name of the Lord Jesus and by the Spirit of our God." Such is our hope in God on their behalf. Such is our "glorying" of them. We are "filled with comfort." We are "exceeding joyful." It is true "they are not all Israel who are of Israel." They are not all living branches of the Living Vine.

Number of Church Members—Contributions—Boarding-Schools.

Mr. Coan then proceeds to state that the whole number received to the church at Hilo, on profession of their faith, is 7,463, and including seventy-seven received from other churches, 7,540; and deducting 268 who have been removed by death and others who have been cut off or are under other censure of the church, and the present number in good standing in the church is 7,028, a number in that one church, and under one pastor, twice as great as the whole number of members connected with all the orthodox congregational churches in the city of Boston, and nearly half as great as the whole number belonging to churches of the same denomination in the state of Maine.

Of their public spirited efforts Mr. Coan remarks—

The monthly-concert contributions for the last year I reckon at five hundred dollars. The greater part of this has been appropriated to Mrs. Coan's boarding-school of girls, some to the boys' boarding-school, some to common schools and other objects of benevolence. Besides the above, a field of sugar-cane has been cultivated by the people at the station, which has produced 5,400 pounds of sugar and 400 gallons of molasses. The profits of this, deducting the cost of manufacturing, is appropriated to the boarding-school for boys. Were there sugar-mills in the near vicinity of all the church-members in Hilo and Puna, we might as easily obtain five thousand dollars annually, as we now obtain five hundred. We might then sustain the three families at the station, together with our boarding and common schools, and be able to do something for foreign objects of benevolence. But this cannot be at present; perhaps never.

Concerning the habits and social condition of the people, Mr. Coan adds—

Industry is increasing. Our ports and places of trade begin to put on the air of activity and life. Temporal improvements and comforts are fast increasing at Hilo, that is, near the station. Two stores of goods are opened here, and three sugar-mills have recently gone into operation near us. Sugar-cane is being planted to a considerable extent; business assumes more tone and energy, and many of the people are approximating towards industry and competence. Probably the amount of cloth worn by the people has increased ten or twenty fold during four years past. Labor is in better demand and wages are rising continually. All these signs are hailed as the harbingers of brighter days in temporal things. But our great concern is to see that with the increase of earthly blessings, the hearts of this people do not become estranged from God. The improvements of which I speak are, of course, mostly local and limited.

Mrs. Coan's boarding-school of little girls has been greatly prospered through the year. Sickness and death have not invaded it. The girls are amiable, docile, affectionate and industrious. They seem most happy and contented in their situation. The school numbers twenty-two pupils. One native is employed to assist in teaching, and another native and his wife live in the school-house with the girls, watch over them and eat with them, superintend their labors, etc. All these native assistants are paid regular wages. The school is sustained by the church. Its expenses the past year have been about four hundred dollars. The government of the school is easy, and the improvement of the little girls in knowledge and manners is truly gratifying. Besides the regular studies of the school, much effort has been made to instruct the pupils in various branches of useful industry. During the last seven months they have made thirty shirts, several pairs of pantaloons, a number of jackets, and fifty garments for themselves. They have also commenced braiding the palm-leaf, and they are instructed by rotation in miscellaneous house-work under the direction of Mrs. Coan.

The Spirit of the Lord breathes upon the school with melting and healing influences. Fourteen of the girls are numbered among the lambs of Christ's visible fold, and others give hopeful evidence of piety.

Siam.

GENERAL LETTER FROM THE MISSION, DATED DEC. 1st, 1839.

ALTHOUGH this letter bears date some months earlier than other communications that have appeared in the *Missionary Herald*, yet as it contains some important and interesting views of missionary labors in Siam, it is given here.

Climate—Disposition of the Rulers— Importance of Bangkok.

The children of the two mission families are enjoying excellent health. There does not seem to be good reason to suppose that the salubrity of Bangkok will be found to be a whit behind the most favored locations within the tropics. Our cool seasons, embracing the months of November, December, January, and February, are delightfully salubrious. If the dreadful odium that has been attached to the climate of this city, could be blotted out, we might, with great hopes of success, invite many kinds of invalids to come hither in quest of health.

From the extract given below it will be seen that the views of Doct. Bradley, given at page 177 of the last number, relative to the disposition which the rulers of Siam manifest towards the missionaries and their labors, are sustained by his brethren.

We know not certainly how the king regards the christian religion. It is remarkable that he is so silent on this subject. He must know what we are doing; and it is scarcely possible that he should not be aware that the gospel, if extensively embraced, would supplant the religion of the country and of the state. It is certain that very many who read our tracts imbibe this impression. If there was a jealous feeling on this subject existing in the bosom of the king or any of his officers, it should seem that it would before this time have manifested itself. We are almost ready to flatter ourselves that his majesty and nearly all other persons high in authority here are at least secretly convinced that we preach a better religion than Boodhism. But Divine Providence may quickly develop events which will shew that such are vain flatteries. Our trust is in God, whose we are and whom we desire to serve. He will do all things well and, will work and none can hinder.

Respecting the importance of Bangkok as a field for missionary labor, and the probability that missionaries will be permitted to reside in other parts of the kingdom, the missionaries write—

If the king shall be willing to allow some of the mission to live at Anghin or Bangpasoi, no doubt it will be wise to occupy the field without delay. If he shall prohibit missionaries living out of Bangkok, (which we are not prepared to think he will do,) the question will then arise whether it will be our duty to attempt to go into other parts of the country, or quietly to pursue our work in Bangkok, with the facilities of access we may have to many, if not all parts of the kingdom, by travelling, and to every nook and corner of it by tracts through the agency of the people who come and go thither. With our present feelings we should most decidedly prefer the latter course. Our views have been changed considerably of late, in regard to the importance of our having out-stations. They do not appear to us so important at present as we were once inclined to think them. If our present location was in any city less in rank than the capital, the necessity of different stations would be much greater than it now is; for we should then enjoy far less facilities for intercourse with all parts of the kingdom. The Siamese are almost, if not quite, as much in the habit of coming several times a year to Bangkok, as the Jews were of going up to Jerusalem to worship. It costs them little or nothing to travel. Their rivers and canals intersect the country every where. Boats are very plenty and cheap. They account their time of no value. When they come they bring provisions enough for the journey to the capital, and when they arrive they can obtain food cheaper in the city than in the country. Again, what we do in Bangkok, under the eye of the king and his officers, receives consequently a peculiar sanction in the estimation of the people of the country. Hence we find that our tracts are far more highly esteemed by them than by the citizens of Bangkok, which is denominated "the angelic city of the great king." Bangkok itself presents a field for preaching the gospel abundantly large, probably, for all the missionaries that the church will be willing to send to Siam for years to come. In respect to schools, academies, and other means for education, it is probably wider than can be cultivated well by all the foreign missionaries that will ever be sent hither.

It seems that the whole country is open to itinerant missionaries. We may go out two by two or more on preaching excursions, in any direction, for weeks together, while our wives may be keepers at home, teach schools, and perform various other important services.

Preaching—Ability to Read—Tract Distribution and its Results.

Since the date of this communication, it would seem from other letters that the missionaries have been able to hold more regular public religious services than they had before done.

We are sorry that we cannot report better progress in the greatest and best department of missionary labors, the oral preaching of the gospel. Our apology, whether sufficient or not, is 1st. That we have found it very difficult to collect an audience for an hour, or even a half hour. 2d. When we have succeeded in congregating a number together for the purpose of regular worship, we have found it next to impossible to hold their attention long enough to hear our proposition enforced. 3d. The best economy of our strength seemed clearly to require us to defer the making of public worship our most prominent work until some further preparations could be made for it. Let it be understood that we now speak of preaching in the common acceptation of the term, that is, stated oral proclamation of the gospel, accompanied with prayer and singing. We may be mistaken, but it strikes us that there is more to be hoped at the present time from the solemn and prayerful distribution of tracts, with free and faithful conversation, than from more formal preaching. The time will come, no doubt, and we think that it is not far distant, when the way will have been fully prepared for the use of the latter, as the chief means for converting this people unto God. Notwithstanding these opinions, we have endeavored to hold regular worship, and have had stated preaching during some parts of the last year. Mr. Robinson continued to hold public worship at his house every Sabbath day until the last of February, when he removed to Anghin. Sometime after his return to Bangkok he commenced public worship in Siamese on the Sabbath at our floating house, which we fitted up for that purpose early in the year. From twenty to thirty have attended on every Sabbath since he commenced, up to the present time.

At the commencement of the year Doct. Bradley began preaching to those whom he could persuade to hear him at the tract-house. He continued this exercise through the months of January, February, and March, when, from the experience he obtained, he judged that he could spend his time more profitably on Sabbath days by distributing tracts to the great multitudes who applied to him for them, seeking to excite a spirit of inquiry, giving free opportunity to ask questions, taking time to answer these inquiries, and embracing opportunities for making short extemporaneous addresses, or reading portions from the gospels or some tract, applicable to the occasion. In this manner he has since that time spent at the tract-house about three hours every Sabbath, and two hours every Tuesday, Thursday, and Saturday. His services on these three week days have been continued from the beginning of the year. He labors in this wide and inviting field with encouraging prospects and joyful hopes.

By far the greatest amount of our time during the last year has been devoted to publishing the gospel of our blessed Lord through the instrumentality of tracts. It is probably a moderate calculation which allows that there are at this time at least one million of Siamese readers. Allow us for a moment to direct your attention to the means which have produced so many readers. In the first place the Siamese have a written character which is exceedingly simple and perfect, and which their children can learn to read within from two to four months. A native adult of but ordinary abilities may learn to read it in from fifteen to thirty days. Again all the Siamese wats are more properly seminaries of learning, than temples of religion. They concentrate rudimental, academical, and collegiate instruction, not as thoroughly, it is true, as we have been accustomed to see in our country; but still thorough enough to make all or nearly all readers who are taught in them. Again it is a sacred custom for parents to send their children to the wats for instruction. There are very few Siamese male children who do not spend some time in these seminaries. A large proportion of these who are not sent to the wats are taught at home by their parents, or some one of the family, or a hired teacher. It is very rare that a family can be found in which there is not one or more who is able to teach reading. May we not recognize a spe-

cial providence in all this. And may we not, without enthusiasm, infer that God would have us take advantage of this state of things? We would mention one thing more. The Siamese have been accustomed from time immemorial to receive all their religious instruction by books. This is the channel through which all their sermons are preached, all their superstitions inculcated, and all their faith and practice established. And we may add that it is also the channel of a large proportion of their business transactions. What a mighty channel is this, even with only the power of the pen. What mighty works has it accomplished under the control of the prince of darkness! What blessed results may it not effect when widened and deepened a thousand fold by the christian press! Does not the Great Head of the Church who has given us ability to do this, require it of us?

The whole number of pages printed in Siamese by the mission from the commencement of printing at Bankok was, on the first of December, 1839, 2,978,960; and during the year then closing it was 1,120,641. More recently, as mentioned at page 178 of the last number, the press has been stopped and all these means of usefulness arrested, owing to the inadequacy of the pecuniary means allowed to the mission to carry forward this department of labor.

One of the pressmen employed in the printing-office, by the name of Buah, a Siamese, is a serious young man, and gives some evidences of being a convert to Christ. He is our most faithful workman and exerts a comparatively good influence upon all the hands. He appears to be a first fruit of our labors at the tract-house. Some months since he requested baptism. It was then thought best to put him off a few months that he might have time to develop his character, for his case was not clear. We have since advised him to receive the ordinance of baptism, but he wishes now to postpone it a little longer until he can pay his debt, by reason of which himself and wife are kept in a limited bondage. When this shall have been done, he proposes to join us with his wife, whom he thinks is also a believer. He was beaten a few months since by his master for teaching the principles of the gospel, which condemned the worship of angels and the useless ceremonies for the dead. He said he did not exercise the least revenge towards his master. But he re-

joiced that he was permitted to suffer shame for the sake of Christ. "I am," said he, "not at all frightened or discouraged. I am resolved to continue to teach the gospel of Jesus, let what will come." Buah is very fond of teaching others what he knows of the gospel, and practises it so much that he has received the name of Teacher Buah, by almost all that are acquainted with him. He is particularly fond of singing the spiritual songs, by which means he attracts many around him on Sabbath days, and at other times when he is not engaged in the printing-office. He is not a slave in the sense this term is generally received in America. He is a debtor for about sixty ticals, which is about \$36; and according to the laws of this country is laid under a limited subjection to his creditor until he can obtain the means to pay the debt. In employing him we have had no concern at all with his creditor. We never saw him.

This brings us to speak more definitely of the results of our tract labors. But a very little of this subject lies within the grasp of our finite minds. We must wait until the final judgment for a full disclosure of these results. We may, however, speak confidently of a few things. It is certain that the distribution of tracts in Siam has given much publicity to the name, character, and offices of the Lord Jesus. All the oral preaching that has ever been performed here by missionaries has, from the nature of the case, been very limited in its influence, compared with the preaching of the gospel by tracts. If the name and word of Jesus has sounded from city to city, from village to village, and from valley to mountain, throughout this kingdom, tracts have been the chief vehicle. If any souls of the Siamese have been brought nigh to the kingdom, tracts have been the principal instrument. If any of them have entered into the ark of safety, tracts, under God, have in most, if not all cases, given the alarm, and, as a schoolmaster, led them to the missionaries, and they by the Spirit to God. Many have read all our publications in course, and now earnestly seek for more. Many can repeat large portions of their contents. Some seem to be inquiring the way of salvation with considerable earnestness. We indulge trembling hopes that a few of those with whom we are acquainted have given their hearts to God. We tremble for these, because they do not give us that clear evidence of sorrow for sin which we much desire to see.

Syria and the Holy Land.

LETTER FROM MR. WHITING, AT JERUSALEM, AUG. 25TH, 1840.

WRITING of his labors and the state of affairs after his arrival at Jerusalem, subsequently to his visit to the United States, Mr. Whiting states—

On the first Sabbath after our arrival I had the pleasure of meeting a portion of the little native congregation I had formerly preached to, and of expounding to them a portion of the word of God. Those Sabbath services have been continued during the summer, the number of natives present being usually from ten to twenty. Until I removed my family out of the city, our native friends and neighbors, to the number of ten or twelve, usually attended our daily evening worship, which was conducted in Arabic. In this daily service we have been much interested. The hour for holding it was at the setting of the sun. My practice is to read in regular course from one of the gospels or epistles, with brief remarks and questions to those present, closing with prayer. This method of instruction has some advantages over the more formal and public one of preaching on the Sabbath. It affords a better opportunity to inculcate line upon line and precept upon precept, and to give instruction on a greater variety of subjects, and in a more familiar manner.

Most of those who worship with us on the Sabbath are residents in Jerusalem. Some few from Bethlehem and other villages occasionally attend. The teacher of our school at Bethlehem is seldom absent from the service, and he is one of the most attentive of our hearers. The school which he teaches is flourishing, and is doing good in that village, the number of scholars being sometimes forty or fifty. Many more have applied for admission, but we have directed him not to receive them, as he has already as many as one man can do justice to. The school at Jerusalem has been interrupted by the sickness of the teacher, and the number of its pupils has been small, not more than twelve on an average. One cause of this is that the parents of some of the boys require them to work during the summer, and assist in maintaining their families. We continue to have applications for schools in the villages and towns near us, but the state of our funds puts it wholly out of our power to support another. We fear that we shall

even be obliged to stop the two which we have in operation. One department of missionary labor in which we are much interested, and which we think is as promising as any other, is the education of native girls in our families. You are aware that before our late visit to America we had in our family two little Armenian girls, and that they remained at Beyroot during our absence. They are again with us, together with two others whom we have taken since our return. Mrs. Sherman has also taken one, making in all five native girls who are being educated in our two families at this station. This mode of doing good has the advantage of being less expensive, and less liable to be interrupted by civil disturbances, than some other of our operations. One of the children whom we have last received was brought to us in an unexpected way. Both her parents are dead. Her father was a Christian of the Armenian sect; and her mother, originally a Jewess, had embraced the christian faith, and been baptized by our friend, Jacob Aga, of Beyroot, who, you remember, was a bishop of the Armenian church. The children have of course received christian baptism. Since the death of their parents their maternal grandmother, who is still a Jewess, has been endeavoring to get them away from christian influence and secure for them a Jewish education. Accordingly she some months ago abducted the child I am speaking of, and committed her to a company of Jews who were about leaving Beyroot for Jerusalem, with a view to her being trained in a Jewish family. Under cover of the night they embarked with the little orphan for Jaffa. Providentially there was on board the vessel with them a Greek from Aintab, who had been acquainted with the child's father. Having ascertained who she was, and under what circumstances she was placed in the hands of these Jews, he made known the facts to our consular agent at Jaffa, who promptly took measures to rescue her from their hands. With the approbation of our friends at Beyroot, under whose guardianship she had been left, we have received her into our family. She is about six years of age, and a promising, interesting child. She has a brother who is older and a sister younger than herself. The former is a member of our seminary at Beyroot, and the latter we intend to bring to Jerusalem, that the two little orphan sisters, who are very fond of each other, may grow up together.

During the past summer we have had frequent visitors, not only from the neighboring villages, but also from Jaffa, Gaza, Ramleh, Nablous, and other places more distant. It is more and more apparent that in many of these places, if not in all of them, the knowledge of the Scriptures and the desire for instruction is extending, and that a wide field of usefulness is open to us in a multitude of villages and towns on the north and west of Jerusalem. We find in almost every part of the country some (and their number is increasing) who no longer bow to the authority of popes and councils, custom and tradition, but are beginning to look to the Bible as the supreme rule of faith and practice, and who are thus becoming, in principle, protestants. Whether they become such in name or not, is a question of minor importance.

In many of the places referred to schools and books are requested by the people. But we have no funds to support schools, nor, except to a very limited extent, to defray the expense of tours for preaching and distributing books among them. I cannot help asking, though I know the subject is trite, and to some perhaps disagreeable, Is it good economy to allow your missions to be so cramped and embarrassed by the want of funds, as ours is at present? If you expect your reapers to accomplish any thing in the harvest field, you do not take away their sickles, nor tie their hands. Let the friends of missions look to this. Let them consider whether it is not the part of sound wisdom, either to give us the means by which we can work and spend our lives advantageously, or else to call us home at once? and whether it is worth their while, or ours either, to attempt to carry forward the enterprise at the present "poor dying rate?"

We have had extraordinary heat in Jerusalem during the past summer. It was probably owing partly to this cause, and partly to the low and confined situation of our house, that Mrs. W.'s health suffered materially during the months of June and July. Finding a change of air necessary, we removed for a season to the convent of the cross, a large and airy building, situated a mile or two west of the city. The change has been of great benefit to her, and to myself also. Mrs. Sherman had a serious attack of fever in July, but it was mercifully of short continuance. Our little circle is now blest with comfortable health.

You have been informed that during the late insurrection in Mount Lebanon,

several of the mission families sought a refuge from the noise and dangers of the war, by coming to Jerusalem. They are still with us.

I have not time to describe the present posture of political affairs in this country. You will, however, receive ample accounts from others. Suffice it to say, that the European powers have made known their determination that the country shall be restored to the porte. The reports which will reach you of this scene of confusion may cause you some anxiety on our account. I do not think, however, that we, Americans, are likely to be molested. The people are our friends, and they will, universally, hail the approach of the foreigners and look to them as their deliverers. And as to the pasha's soldiers, from whom our chief danger would arise, they are now collected along the coast; and should they be disposed to fall back upon the mountains again, we are confident the mountaineers would effectually resist them.

JOURNAL OF MR. BEADLE IN NORTHERN SYRIA.

EXTRACTS from the journal of Mr. Thomson while on a tour in Northern Syria were given at pages 28 and 97 of the numbers of this work for January and March. The principal object of the tour, as before stated, was to visit Tripoli, Ladakeea, Aleppo, and other places, preparatory to selecting and occupying one or two new missionary stations in that quarter. Such portions of the journal of Mr. Beadle as relate to interesting topics not dwelt upon by Mr. Thomson, or communicate important information not given by him are inserted below. The tour was commenced 7th May, 1840.

Manner of Travelling—Salutations—A Greek Christian.

As there are no stage-coaches, steam-boats, or rail-roads in Syria, it may not be amiss to describe our manner of travelling. Our party consisted of seven, Mr. Thomson and Doct. Van Dyck mounted on horses, myself on a mule, Abu Yousif, who is our Bible and tract distributor, Saliah, a cook, and Achmet and Mustapha, two muleteers, mounted on horses and mules, and a strong horse to carry our baggage. Our beds, which were nothing more than large comfortable, we carried upon our animals, making them answer the double purpose of bed and saddle. The Arab saddles are nothing more than large stuffed sacks,

covering most of the back of the animal, and allowing the carriage of a considerable burden. To those accustomed to them they are quite as easy as the English saddle—indeed for long journeys I find them much more comfortable. Our cooking apparatus consists of a few tin and copper dishes, so made as to fit into each other, and these all set into a leather bucket which is used for water. Our household furniture is made up of a few dishes snugly packed in a trunk, and a small carpet which answers the purpose of chair and table. As there are no taverns upon the way, we took a tent, which, when folded up, may be easily carried, and when pitched affords a fine shelter.

Thus equipped we bade adieu to our friends in Beyroot on the morning of the seventh of May, and commenced our march. It should be understood that when we speak of roads we mean only foot-paths, much resembling the sheep-paths of farmers in America. These are the only roads to be found in Syria.

On the 8th, at Jibeil, Mr. Beadle remarks—

It is quite amusing to a person unacquainted with the customs of this country to listen to the profusion of salams, or compliments, which are passed between friends and even strangers and enemies. If you meet a friend in the morning he says, "May your morning be happiness." You reply, "And yours be peace." He asks again, "How is your condition?" "If it please God you are happy?" Reply. "Thank God, I am happy." "And how is your pleasure?" He answers, "May God give you peace." When he leaves you, he says, "By your permission I depart." Reply. "Go in peace." He adds, "And God give you peace." In travelling the salutation is, "May God be with you." Reply. "And God keep you." If you call at a person's door, he says, "You are welcome, do me the favor to walk in." Reply. "May God increase your bounty." Answer. "And God give you long life." Salutations of this kind were no doubt as freely used in the time of our Savior as now, and were uttered with quite as little regard to their meaning. He also gave the benediction of "Peace;" but not as the world gave. His blessings were from the heart. The peace which he gave was heavenly and enduring, and he upon whom it rested was blessed indeed.

May 9. In our ride we saw the Arabs ploughing, and invariably carrying the ox-goad. This is a large stick about

eight feet long, loaded with a heavy sharp piece of iron at one end for the purpose of urging on the tardy oxen; and at the other with a sharp chisel-shaped iron for the purpose of cleaning the plough-share. The proverb used by our Savior in his address to Saul of Tarsus, Acts ix: 5, originated probably from the use of this instrument. The refractory ox, in kicking against the goad, would only inflict a self-injury, and the more violently he resisted, the more difficulty would he experience. Thus the furious Saul, in breathing out threatenings and slaughter and madly hauling men and women to prison for the name of Jesus, was kicking against the goads, and inflicting upon himself a greater evil than upon those whom he so eagerly sought to destroy. It is very easy to conceive also how Shamgar might have destroyed the enemies of his country with this singular weapon. Judges iii: 31.

When near Tripoli, Mr. Beadle gives the following account of his interview with an aged disciple, who though infirm and alone, is keeping up the fire of love and christian zeal in his heart.

31. After morning prayers we took our animals and rode the distance of half an hour, to the house of an aged Greek Christian, with whom we spent a portion of the Sabbath. It was a season of much interest to the aged disciple as well as to us. He said, the Savior had visited his house to-day. And when we wished to go, he would hardly consent to our leaving. But we promised to see him again, and proceeded to our tent. It is by no means a small privilege to meet even with one, in this desolate famishing land, who loves the Lord Jesus Christ, and with whom you can hold sweet converse upon heavenly things. This old man is totally blind and extremely poor, and yet, such is his character, that I could not help falling upon his neck and embracing him, as if he had been a father. It is now about ten years since he gave evidence of being a true Christian, and since that time he has been extremely anxious to devote all his time and strength to the cause of his Redeemer. He has a school of from twenty to thirty children in his house, where, with the assistance of his son, he daily teaches and preaches the Lord Jesus Christ. He is also much interested in the distribution of the Holy Scriptures in this land of moral darkness and famine. Blind, as he is, he procures a little boy to lead him, loads his donkey with Bibles and

tracts, and goes from village to village with his precious freight, spreading the light of life among his countrymen more benighted than he: thus endeavoring to fill up the measure of his days to the glory of his Creator and Redeemer. He says he is now old and must work fast in order to redeem the time. And truly he has but a little time longer to serve his Master on earth, for the unrelenting hand of consumption is upon him. Poor old blind man! Aye rather rich, rich in faith, love, and good works! Would that all could see like thee! Though thou canst not see the beauties of God's works below, thou canst see the glory of redemption; and soon the scales shall fall from thine eyes and thou shalt see as thou art seen and know as thou art known.

June 11. At an early hour we mounted our animals and rode to the Mina to take leave of our aged friend, the blind Christian. After sitting for a little time with him, we rose to go, when the old man embraced us all, first kissing us on one cheek and then on the other, and adding the patriarchal blessing, "May God be with you."

An Arab Custom—Geological Notices— Jeblee—Ansareea.

12. Our encampment last night was with the Semek or Fish tribe of Arabs, and to-day we are passing through the Arab Ghe-Ghe'hash, a tribe which receive their name from a small donkey. We feel ourselves quite secure among them, as a sheikh of the port had received us into his tent and eaten with us in ours. This made him our friend, as nothing can be more sacred to an Arab, than the person and property of him with whom he has eaten bread. It is said (with how much truth I cannot aver) that if, by chance or otherwise, enemies eat together, thenceforth their animosities cease, and they become friends. This custom of binding friendship by eating at another's table must have been alluded to, in the affecting expression, "he that eateth bread with me hath lifted up his heel against me."

13. A half hour's ride from Tortosa, brought us to several fountains of cool fresh water springing up from the earth. A short distance farther we discerned a large fountain rising in the sea, about two rods from shore. One hour north of the town we passed the Nahr Hussein or Beautiful River. At its mouth, and along its bed, as well as on the whole plain through which it passes, we found

chalcedony and agates in fine specimens. The localities are in the mountains, and the river washes the fragments to the plains. A half hour more brought us to Ayn El Teen, or fountain of the figs. Three and a half hours from this we reached a volcanic region, with a remarkable locality of green stone. The pebbles from this locality are scattered the whole of the distance to Beyroot. At that place they are quite small, but gradually increase in size as you advance to the north, and terminate entirely in this locality. After passing the green stone we came upon a singular volcanic locality, which showed so distinctly the action of fire, that it seemed as if the hills had been melted but yesterday. Huge masses of broken lava, sand, pudding-stone, and amygdaloid were heaped about in curious and fantastic shapes, appearing as if some mighty giant had been tossing the rocks and hills for amusement. This region occupied three hours in passing. An hour farther brought us to the ancient Banias. In our ride to-day we passed several fields of the rucinis communis, or castor-oil plant. The mountaineers cultivate it for the oil which they burn instead of the oil of the olive.

On the same day Mr. Beadle gives the following brief account of the ruins of Jeblee.

This is the ancient Gabala, and from its ruins we judge it must once have been a large place. It is situated in the midst of a large and very fertile plain, and is surrounded by low walls of a modern structure. The only thing now remaining to testify to its former glory is the theatre, which is in a tolerable state of perfection. This must once have been a superb structure. The semicircle only remains, which is one hundred yards across. The vaults from which the chariots passed into the arena are still perfect, and the seats upon the west side remain unbroken. As upon all ancient works which the traveller meets with in this country, you find here the destroying hand of the Turk. The beautiful slabs of marble, which once adorned this building, have been torn from their places and now grace the pavements of the mosque of sultan Ibrahim.

Of Ladakeea and the Ansairaea he writes—

Ladakeea is the sea-port for the Ansairaea, and the place where most of their business is transacted. Within a few days ride of the city there are eight

hundred villages, all of which are occupied by the Ansairaea. It is extremely difficult to ascertain any thing definitely concerning this singular people, they being much averse to giving any information concerning their customs or religion. By their intercourse with others, however, some few things have been ascertained with a degree of certainty, among which are the following:

1. They are numerous. Estimates which have been made at different times and places have varied from one to two hundred thousand.

2. They are divided into sects. Worshipers of the sun, of the moon, of the dog, and it is said by some, though without sufficient proof, that there is a sect of women-worshippers.

3. They have neither times or places for prayer.

4. They have feasts. No person has been able to ascertain why they observe them.

5. They have no law concerning marriage.

6. They have books upon their religion.

7. They believe in transmigration of the soul.

8. They are very ignorant. Not one in a hundred can read or write. In a village which we visited not a single person could be found possessed of these indispensable acquirements.

16. As we were about to leave this morning an amusing scene occurred in front of the consul's house. Abu Younis, who goes with us for the purpose of distributing books and tracts, had given away a few books to some Greeks. In a few moments we were surrounded by men, boys, and girls, who were loud in their demand for the precious treasures. A few had been placed in the hands of a servant for distribution, and the poor fellow was obliged to run to escape the furious onset which was made to reach the bundle which he held. Thus eager are this perishing people for the bread of life, while the wolves who pretend to guide them as shepherds refuse them a single morsel.

17. Sabbath. We are encamped in the mountains, a little distance from the road, in a most romantic place. The pines cover the sides of the hills around us. Above and along these abrupt precipices the eagles are soaring as if in pastime. The majestic head of Mount Cassius rises before us. The birds are uniting in their morning song, and the sun is coming up in all the glory of a

cloudless summer morning. We have only to stand, wonder, and adore. We have no "temple made with hands," in which to pay our vows and render thanks; nor have we multitudes to unite with us in singing the songs of Zion; yet can we worship acceptably here, and join with adoring nature in giving thanks to the Mighty Creator, who made all worlds and is in all places to govern and bless.

18. With the morning light we take down our habitation and travel on to find a new place in which to rest our weary heads at the close of day. We are literally pilgrims, who tarry only for a night. Where the darkness overtakes us, there we dismount, rear our frail dwelling, and make ourselves as much at home as if we had occupied the ground for years. Thus the patriarchs lived "dwelling in tents," having no abiding place, wanderers upon the face of the earth. To such a people how much force and beauty must those portions of the Scriptures have possessed which speak of heaven as a "rest," "an everlasting habitation," "a house not made with hands, eternal in the heavens," "an inheritance incorruptible, undefiled, and that fadeth not away." Our road to-day has been over one of the most interesting geological regions I ever passed. It has been a continued succession of high mountains and deep valleys, cut into every variety of form by the action both of fire and water. For a few hours the hills were talcose, these were succeeded by jasper localities, in which occurred numberless varieties of the most beautiful colors, quartz, actinolite, hornblend, chalcedony, and fortification agatez. Ascending the mountain we reached a large locality of granite, which seemed to have been pushed up through the mountain masses of rock by a force from below.

Ancient Selucia—Antioch—Danah—Aleppo.

At the close of the day on the 18th the travelers reached Swadia, in the valley of the Orontes. Of the ruins of the ancient Selucia, the site of which is about four miles distant from Swadia, Mr. Beadle remarks—

19. The remains of Selucia are still to be found upon a point of land north of the present city. The walls may be traced in some places, and portions of the harbor may be seen, but the glory of that city which held three hundred thousand inhabitants has passed away. That which interested me most was the fact

that Paul embarked here to carry the unsearchable riches of the gospel of Christ to the perishing gentile world. From Swadia we rode in two hours and a half to Btias, the summer residence of Mr. Barker. This is a most romantic place, situated in a glen high up in the mountains, having a fine view of the low country, Antioch, and the immense plain beyond it. It is supposed by some to be the site of the ancient Daphne, because of the beauty of its situation and the abundance of water which gushes from the mountains in unfailing springs. The distance from Antioch, however, would prove at once that this could not be the place, as Daphne was but four miles from Antioch, while Btias is seven.

20. After spending a pleasant night with our kind host, we took leave of him and proceeded to Bate El Ma, or House of Waten, which is unquestionably the site of Daphne. It is a most delightful spot and well suited by nature for the voluptuous character it once possessed. The temple, the splendid groves of cypress and bay-trees, the delightful arbors and walks have vanished, but the vast amphitheatre, the hanging rocks, the gushing waters running in a hundred streams, pouring, plunging, foaming, and roaring, in as many different directions, remain to tell what once was. In passing to Antioch, a ride of one hour, the road sides were lined with large blocks of hewn stone, which once, no doubt, belonged to the temple of Apollo itself, or to other structures in its vicinity. Fragments of granite pillars and broken slabs of marble were also abundant. Near to Bate El Ma is a large spring of water, which bursts from beneath the rocks and runs down through a valley filled with the bay-tree, myrtle, walnut, fig, and mulberry, which present a fine view either from the valley or the mountain. Its proximity to Daphne and the beauty of its situation, no doubt, rendered it a place of much resort in the days of Roman glory. The bay-tree spreads very much while growing, producing from five to twelve trees from a single root, which stand clustered together in singular beauty. To this the Psalmist referred when speaking of the wicked. Ps. 37: 35. The comparison is beautiful, but commentators have erred by endeavoring to give more to the figure than the passage intends. David says that he had seen the wicked rise in power and extend his influence spreading on every side like the green bay-tree, and from all this glory he had also seen him pass away. The figure is confined to the first part of

the passage, as the bay-tree, instead of decaying rapidly, after a flourishing growth, lives to a good old age.

A word should be said of the Orontes. This river is the largest in Syria. It rises in the eastern range of Lebanon, runs north until within a few miles of Antioch, when it turns to the southwest and empties into the Mediterranean at the foot of Mount Cassius, about five miles south of the ancient Selucia.

Antioch. The insignificant town which occupies from one fifth to one eighth of the space on which this celebrated city stood, is now called Antakia. Ruins are seen on every side, doubtless the effect of the earthquake of 1822. The houses are small and mostly one story high. They are probably built in this way to give a greater chance of life in case of an earthquake. There is nothing interesting now to be seen at Antioch, except the ancient walls of the city. These were nearly entire when the country came into the hands of the present government, but the pasha is now blowing up the walls for the purpose of building barracks for his soldiers.

Antioch was once a renowned city, containing seven hundred thousand inhabitants, filled with wealth and luxury and their ever present companions, debauchery and vice. The voluptuousness of this city and its adjacent groves, was more powerful in subduing the Roman legions, than all the armies with which they ever contended. Veterans, who had fought and conquered until they were counted invincible, fell here. Officers who could lead men to battle and contend for victory in the face of ten thousand deaths, here were overcome by the insinuating power of splendid vice, and could battle no more. But where are the mighty ones who lived and loved and sinned in this voluptuous city? Where are the beautiful groves and magnificent temples consecrated to prostitution, and the unhappy worshippers who filled them? The fury and carnage of battle have seven times swept over them, and the more dreadful earthquake has as many times been commissioned to bury their thousands in the dust, until all are gone.

But this ancient city possesses an interest to the followers of Christ which eclipses the glory of its most famous days. It was here that that name which is adored in heaven, and which is yet to fill all the earth, was first given to the disciples of Jesus. Here Paul labored in the gospel, and planted, amid Roman corruptions, the pure and humble worship of the church of Christ. Here also

Chrysostom preached with great success four hundred years after Paul had rested from his labors.

21. Our road lay nearly east from Antioch, across the immense plain through which flows the Orontes. Four hours brought us to Ghisson Hadeed, or the Iron Bridge. At this place we left the river and continued across the plain, which we passed in four hours. This vast plain has many artificial mounds, like the plains of Junia, though something smaller. It is difficult to conceive for what purpose these mounds were used unless it be as places of defence in the ancient mode of warfare.

22. Our road passed over a hilly country, which was filled with ruins of cities, temples, churches, and altars. A ride of about four hours brought us to a small village called Danah, situated in the midst of a large plain bearing the same name. This village is built amid the ruins of an ancient city. We were compelled here to take shelter under the wall of an old temple from the burning sun and a still more burning sirocco. We found it indeed "the shadow of a great rock in a weary land." The sirocco was dreadful. The atmosphere seemed to have been heated in a furnace. The puffs of air, as they fell upon our faces, felt as the heat of an oven when you approach its mouth, and the only way to be at all comfortable was to lay wet cloths upon the face and hands. We found the inhabitants of the village poor and so situated as to be unable to procure fuel. In their extremity they use dried cow-manure for cooking. This is a very common fuel in the desert, and in those parts of the country where wood is scarce. I could not help thinking of the infidel sneers and vile falsehoods which have been sent out to the world concerning the directions given to the prophet (Ezekiel iv: 12—15.) Infidels have frequently repeated the assertion of one of their champions, that "the prophet must have had a good sauce to eat with his bread," without ever taking the trouble to inquire whether this sneer was based upon the truth or not. The baking of bread with these offensive materials was a sign of great poverty and extremity, and is just what God wished to show to his people should come upon them for their sins.

23. Aleppo. Continued to cross small hills which rose one above another gradually, for six hours, when we entered Aleppo. This city is in latitude 36°, 11', 25" north, and longitude 37°, 9' east, distant from Antioch about sixty miles,

and nearly one hundred from Alexandretta, its principal sea-port. Its population is now estimated from 45,000 to 60,000, among whom are 6,000 Jews, and 14,000 Christians. The Moslem population has been recently diminished by conscriptions for the army, and multitudes (it is said not less than 10,000) have fled to escape impressment. It is an important place for a mission, and affords every facility for living comfortably which can be found elsewhere in Syria. Here are several English trading houses, and the gentlemen who reside there feel perfectly secure. A mission established here would be the door to the vast territory lying north and east. Mesopotamia must be entered by Aleppo, and the Nestorians, at least the mountain Nestorians, can be reached better by Aleppo and Mosul than any other way. Had we the funds and men, this place and Ladakeea would be occupied at once. There are none of the Ansaireea here; or if any be found, they are at such a distance as not to be reached from Aleppo. A part of the inhabitants of Antioch are Ansaireea, and an out-station might be formed in that city from the mission at Aleppo. The ground is ready to be occupied, and it waits only for the laborers to put in the sickle and reap.

27. Having concluded all our investigations in Aleppo, we left the city at five, P. M., on our return home, which we reached in safety after a ride of nine days, thankful to our kind Heavenly Father for his mercy to us in all our journeyings, and his protection to our families and friends during our absence.

Stockbridge Indians.

LETTER FROM MR. MARSH, DATED 15TH
FEBRUARY, 1841.

Religious Inquiry and Conversions— An aged Idolater.

In giving an account of the religious state of the small band of Indians under his instructions near lake Winnebago, Mr. Marsh writes—

At the commencement of winter things began to look more encouraging. Religious meetings, particularly on the Sabbath, were more solemn and interesting, and some hearts evidently began to relent. The latter part of November a member of the church, and one of the head men, was suddenly removed by

death; but his end was peace. After he was struck with death, and amongst his last words, was an expression of his confidence in the Savior's merits and righteousness. The latter part of December some appeared anxious to know what they should do to be saved. I held a meeting of inquiry, at which three or four attended. The first day of January some ministering brethren from a distance arrived, on their way to Green Bay to attend an installation in the presbyterian church. In the evening one of them preached. It was a blessed meeting. I went to attend the installation and was absent some days, but returned as soon as I could; and in three or four days a ministering brother, the Rev. Mr. Ordway, also came up from the Bay, while the rest remained to hold a series of meetings at that place, which were blessed to the salvation of souls. On the 11th of January a protracted meeting was commenced here under very favorable circumstances, which continued ten days. These were days of God's power. Many members of the church appeared to be broken down and truly humbled; and then it was cheering and truly melting to see how easily a difficulty could be settled in a very few minutes, which previously might have consumed days in settling. Some members of the church gave up their hopes and came upon the inquirer's seat. But the work was not confined to the church alone, although judgment seemed to begin at the house of God. The old and most hardened sinner was also wrought upon by the power of the Holy Spirit, and with trembling anxiety inquired, What must I do to be saved? One striking instance I cannot pass over. It was the case of a man, perhaps forty-five years old, who has been one of the most intemperate and wicked men in the nation. Some years ago he had his skull fractured in a drunken frolic and was trepanned, but most narrowly escaped death afterwards by inflammation on the brain. Still, after his recovery, so unexpected, he sought yet again the poisonous drink and plunged as deeply as ever into the depths of intoxication. About four years ago he appeared for a while to be reclaimed, but the change was not radical, and he soon relapsed. During this meeting (and he had been somewhat serious before) he appeared to be powerfully wrought upon by the Holy Spirit. So great was his anguish that he wept aloud like a child. His sins as against God and his ruined condition by nature appeared to be the

most prominent things upon which he dwelt. He soon found peace in believing, as he hoped; and the change from what he was formerly seems much like the man out of whom the devils had been cast, and who sat at Jesus' feet clothed and in his right mind.

Although there were occasionally loud bursts of sorrow, thereby giving vent to the deeply troubled soul, still the meetings were characterised by great solemnity and stillness. For the people well understand that religion does not consist in "bodily exercise" in the house of God.

Whilst individuals of different ages have been the hopeful subjects of this work, one class, in a particular manner, has been almost wholly passed by, and that was those who had been engaged during the winter in drinking and frolic-ing. God, in the righteous dispensations of his providence, is making a difference in revivals of religion betwixt those who turn away from and scorn the subject of temperance, and those who declare in favor of total abstinence.

The number of hopeful converts has not been great, yet a considerable number give satisfactory evidence of having passed from death unto life. I do not pretend to number them because I choose rather to wait and see who bring forth fruits meet for repentance. And so with regard to admission to the church, none as yet have been invited, because the good of Christ's cause, and even the salvation of their own souls, appear to me to call for a delay in this respect of a few months, at least, so that they may themselves find out whether they can endure tribulation for Christ's sake. For them I have a stated weekly meeting, and all who are anxious about their souls are invited to attend. The state of feeling is still interesting, but not as much so as it was during the meetings. Last Sabbath, the 14th instant, at our season of communion four were admitted on profession of faith to the church, and one was restored who was excommunicated four or five years ago. One of this number was a white man, living in the settlement this winter, but the rest belong to the nation. Some of these have been indulging hopes for about a year. One was an aged man, a Munsee by nation, who was an idolater when he came here in 1837. The influence of christian friends led him to attend meetings, which had a salutary effect upon his mind. At length he found he could not follow Christ and keep his idol, and so he came and brought it to me, saying

that he wanted to give up every thing and follow Christ, and that I might do what I pleased with his idol. Upon inquiry I found that it had been a family idol for four generations, was upwards of a hundred years old, and his mother gave it to him above thirty years ago. For more than twenty years he had worshipped it and until a few years ago, when he heard about Jesus Christ, still he retained it. But so soon as he thought in earnest of coming to the light, this shameful thing was in the way and he must first cast it away; and he now appears to be a true worshipper of the Lord our God. To Him be all the glory. In view of these things I can say, Behold what hath God wrought! The Lord hath done great things for us whereof we are glad. And forever praised be his holy name.

Choctaws.

LETTER FROM MR. KINGSBURY, DATED
DEC. 10TH, 1840.

WRITING from Pine Ridge, near Fort Towson on the Red river, Mr. Kingsbury makes the following remarks respecting the condition and prospects of the mission in the western portion of the Choctaw country.

In my communication of June last, I mentioned an intended tour to the upper settlements on the Boggy and the Blue rivers, ninety or one hundred miles west of Pine Ridge, for the purpose of preaching to them the gospel. The Lord favored the design; and there has been something like a regular circuit established and kept up since that time, by means of which the principal places have been visited, and those who had long been destitute of the means of grace, have had an opportunity of hearing the gospel message at least once a month.

The people in those settlements are mostly Chickasaws, and white men with Chickasaw families. There are also many black people, most of whom are slaves, but some have been set free by their former Chickasaw owners.

Among these emigrants were a few who loved our Lord Jesus, and who gave us a hearty welcome. Two pious black-men, who were slaves, had, previously to our visiting them, held meetings for prayer, singing, and exhortation, which had been blessed, not only to their own people, but to some of the Indians. The Spirit of the Lord had attended their

humble instrumentality, and several had been led to make the solemn inquiry, What shall I do to be saved?

Mr. Hotchkiss was with me on the tour in August, at which time a church was organized at the Chickasaw Depot, on the Boggy, eighty miles from this place, which we call the Chickasaw church. Additions have since been made to it of such as we hope love our Lord Jesus Christ, and it now has thirty-three members. Fifteen of these had been members of the Monroe church in the old Chickasaw country. Three had been members of other churches, and fifteen were received on examination.

In October, three were received on examination to the Mayhew church. There are a few others who give evidence of piety, and who have not yet been admitted to church fellowship.

We have cause for devout gratitude that the Lord has added his blessing to our imperfect efforts. As yet we are not permitted to rejoice over the conversion of those who possess the wealth, the influence, and the authority, either among the Choctaws or Chickasaws. Far the larger portion of the members of the Chickasaw church are the descendants of the poor and despised Africans. Some of these give good evidence that they are rich in faith, and heirs of the kingdom. Seven are free, are industrious, and sustain a fair character; but by a law of the Choctaw nation, passed at the last session of their legislature, they must leave the country by the first of March next, or be sold into perpetual bondage. Their attention has been directed towards the African colonies. Whether the way will be opened for them to get there we know not. There seems to be no resting place for them in this part of the world.

Abenaquis.

LETTER FROM MR. OSUNKHERHINE,
DATED ST. FRANCIS, L. C. JAN. 12TH,
1841.

THE simple narrative given below of the heavy affliction through which Mr. Osunkherhine has been called to pass may, it is to be hoped, call forth some increased sympathy and prayer for him under this bereavement. The want of perfect correctness in the forms of expression will of course be attributed to the fact that the English is not his native language.

With sorrow according to the flesh, and joy according to the desire and hope

of salvation, I have to write while a mixture of sorrow and joy often cause my tears to run and drop from my eyes on account of the death of my beloved son Solomon Osunkherhine, who died on the second day of this month with the sickness of pleurisy fever. He was sick twenty-two days and died. He was a fine and promising boy. He was one of the best scholars, and improved exceedingly well in his studies. He was also constant both in day and Sabbath school, and committed many truths of the word of God. He was very useful in the school, interpreting what the teacher said to other little Indian children, or what they said to the teacher, for he learned the English language very fast and well. He could understand almost every thing what his teacher said to him, and his own tongue he knew well, and loved to exercise in putting the English words into Indian, or Indian words into English.

The expectations and hopes of man are often disappointed. I find it to be so indeed, for I had great hopes that my son will be very useful, if he lives till he be a man, for he learned many good things already, though young, only eight years old last November. We all expected and hoped he will be the one who will take the place of his father in declaring the gospel of Jesus Christ in future days, to bring his fellow Indians from darkness to light. But the ways of God are not like the ways of man. He knows best what is best; and though it seems to us as a loss, but he will bring no doubt great good out of that evil. What God has done, he done it because he loves the soul of the child and the souls of the parents and the souls of the tribe.

The child gave great evidence of his being renewed by the grace of God before he died. Since sickness took place there was great change in him. He felt that he was a sinner, and cannot go to heaven, unless he be made good boy. He repented of his sins and prayed to be forgiven. He prayed often and asked his father to assist him to pray. When he was at times so low that he could not speak, I could see his lips moving when he prayed to Jesus. When I asked him whether he thought much of Jesus, he said, "There is no being I think so much of as Jesus." Few days before he died I asked him whether he will bid good bye to his parents. He said, "Yes, I will." So that day he was to die he said, "I am glad to see this morning, but I shall not see another morning. I must die."

A little while after this he bidden good bye, first to his parents, and then to all that were present, and requested his father to lead in prayer, and this he did two or three times within a short time, and after we have prayed together two or three times, according to his request, he bidden good bye those who came in last, and as soon as all went to him and kissed him, he began to fail and died.

The death of my son seems to be an awakening to some. We have two persons since that time come forward to be examined to be received into the church. And after examination took place we think they are not fit to be refused, yet we shall examine them, for our communion-day is yet far off, that is, first Sabbath in next month.

Proceedings of other Societies.

FOREIGN.

SURVEY OF THE UNITED BRETHREN'S MISSIONS, DEC. 1839.

THE retrospect of the missionary work carried on by the Brethren's Unity during the past year, affords manifold cause, both for thankfulness to the Lord on account of the blessing with which he has accompanied it, and for confidence in his further aid, under the accumulating difficulties which are the necessary consequence of its extension.

From our northern congregations in Greenland and Labrador, gratifying accounts upon the whole have been received. The previous winter was favorable to the exertions of the natives, who derive their subsistence almost entirely from the sea, and this had a beneficial influence on the internal course of the congregations, as the daily meetings for edification and the schools could be more regularly attended. At New Herrnhut and Lichtenfels, in Greenland, there prevailed throughout the winter a violent epidemic, which in many cases settled upon the lungs and carried off a great number of children. The impression produced by this visitation on the minds of the people was a salutary though painful one; it led them to value the comfort of God's word more highly, and fix their thoughts more earnestly on things above. Of the two southern Greenland congregations we are yet without circumstantial intelligence. In Labrador, the welfare, both temporal and spiritual, of the two southern congregations at Nain and Hopedale, continues to suffer from the proximity of unprincipled European traders.

The Delaware congregation at New Fairfield, in Upper Canada, was screened from all harm during the disturbances which agitated the country, and was, generally speaking, in a pleasing course. On November 30th, 1838, a new church was solemnly opened at Westfield, on the Konzas river, in Missouri, the settlement selected by the emigrant portion of that congregation. It was a day of much blessing and enjoyment to the little flock. A school was likewise commenced at the same time. The party who had halted at Lake Winnipeg, had not yet been able to follow their brethren. The Cherokees who had emigrated from the southern States to the Arkansas were followed thither by their teachers, who had the joy to find their former flock collected there, without the loss of a single member in this distant emigration. Their settlement on the Barren Fork of the Illinois, (not the river best known by that name,) had commenced auspiciously, but the prospect was

somewhat beclouded by the disputes which subsequently broke out between the parties of this nation, though our Indians took no immediate share in them. We trust, however, that the interruption will be but transient, and that a wide field will be opened here for the proclamation of the gospel among the Indian tribes of the far west.

In the British West Indies, our sphere of activity has been gradually enlarging ever since the emancipation act, notwithstanding the zealous efforts of other missionary societies. We regret that, in spite of our best endeavors, our stations are not yet adequately supplied with laborers, and a want of churches and schools still exists in too many localities. The statements for 1838, show how far our expenditure has been carried beyond our income, by what has already been done. In Antigua, the new station, Lebanon, has been provided with a resident missionary. In Jamaica, where the rate of increase is greatest, and where it is impossible for us to accept the various offers made to us, a new station has been formed in the Savannah, to the southwest of Fairfield. The only one already commenced at Parker's Bay, has received the name of New Hope. In Tobago a new church has been consecrated at Montgomery. At Basseterre and Bethel, in St. Kitts, the necessity for new churches has become too pressing to be delayed any longer. Several new school-houses have also been erected in this island. The scriptural education of the young claims increasingly the attention and activity of our missionaries.

In the Danish West Indies, the existing system of slavery has hitherto presented a great obstacle to school instruction. Another serious difficulty has lately embarrassed our missionaries, especially in St. Croix, arising from the gradual disuse of the Creole dialect, which, though once universal among the negro population, has been supplanted by the English to such an extent, that it is no longer intelligible to many of them. The Danish government have now resolved to introduce a regular plan of education, embracing all the negro children, and have erected eight school-houses for the purpose in St. Croix. A proposal to undertake the supplying of these schools with teachers, was made to our board, by his excellency governor-general Von Scholten, during a visit which he paid to Herrnhut last summer. We received this as an intimation from the Lord, and could not refuse to meet the confidence reposed in us, as far as our strength would allow. The English language will thus be introduced into all our stations in that island, and our missionaries will secure that influence over the growing youth of their congregations, which is so essential for

their prosperity. Several missionaries have already set out to commence this new field of labor, and may the Lord grant success to it.

The mission in Demerara has been suspended on account of the ill health of brother and sister Haman, and other circumstances; and the renewal of it has not yet been found practicable.

In Surinam additional plantations have been rendered accessible to our brethren; at one of the most distant of them, Berg-en-dal, a church has been built, and solemnly opened. Ere long a new station will be established on the Upper Nickerie. The free negroes on the Upper Surinam are very desirous to have a teacher settled among them, in the prospect of which, they are themselves building a church; and those who are already believers, exert themselves to instruct their countrymen in Christianity. Our brethren much lamented their inability to take up this extensive work in the manner they could wish, as brother Passavant, who has superintended this mission for nine years, with zeal and faithfulness, was obliged to return to Europe for his health, and brother Voigt, an active laborer, was called home, in the midst of his activity, by his Lord, while several others had had their exertions greatly impeded by sickness. The Dutch and Surinam Missionary Society is a powerful support to our labors; and his excellency, the new governor-general, M. De Ryk, has communicated to our brethren the desire of the government, that Christianity might soon spread over the whole colony, and the assurance of their active co-operation to produce this effect.

If, finally, we glance at our South African mission, we trace there likewise a general advance, and find abundant matter for thanks and praise to the Lord. The institution opened in September, 1838, for training native assistants, is in a very pleasing state. The emancipation of the slaves in this colony, December 1st, 1838, has been followed by important results for our congregations also, some hundreds of these freed-men having sought admission in them, and promising to be attentive learners of the gospel and valuable inhabitants.

A toilsome but hopeful beginning has been made of a mission among the Fingoes who emigrated from Caffraria. The vale of Enon, which a drought of several years' continuance threatened to render uninhabitable, has been revived by continuous rains, and our Hottentots have again tilled their fields, which long lay fallow, in hope of a harvest. There has, indeed, been no lack of trials; the almost unexampled spread of the measles, the epidemic among the cattle, and the high price of provisions, have severely exercised our African congregations. The Lord, however, helped them through, and made these outward pressures work together for their spiritual good.

The number of mission-stations has increased by two in the past year, and amounted at the close of it to fifty. There are 235 missionary brethren and sisters and six school-assistants engaged in them—four persons more than last year. In the course of the year, four of our missionaries have been called home to the Lord, sixteen have retired on account of age or ill health, and twenty-four new ones have been called into the field.

The expenditure of our missions, including only a trifling charge for those in the Danish West Indies, Surinam, and South Africa, which, for the most part, maintain themselves, and for that in Labrador, the expense of which is de-

frayed by the "London Society for the Furtherance of the Gospel," amounted in 1838 to £11,623. The contributions to three special accounts for West Indian objects, kept separate from the general fund, amounted to £3,540. The receipts were, on the general account, £11,937; leaving a surplus, (including the balance of 1837,) of £1,884: on the special funds, £5,255; leaving a balance against those funds of £3,235. Drawing the several funds into one account, the result is a deficiency of £1,400. The actual debt is, however, considerably more than this, as the expense of the West Indian schools has been only partially brought to account, whereas the parliamentary grants are entered in full. It must also be borne in mind, that several expensive buildings will be necessary in the course of the present year.

Besides the members of our own church, whose names are altogether inadequate to so large an outlay, many private friends and missionary societies in the British Isles, on the European continent, and in America, have willingly come forward to help us in our need. Many have assisted us also by useful presents; and the British and Foreign Bible Society, and the Religious Tract Societies of London and New York, have aided our missions by the gift of books. To all these friends and benefactors, known and unknown, we offer our most cordial thanks, and wish them abundant blessings from the Lord, who put it into their hearts thus to minister to our necessities. We greatly value their co-operation, and the acquaintance which we thereby form with so many lovers of Jesus and promoters of his kingdom; and we derive a powerful encouragement from it in carrying forward this blessed but often arduous work. Again would we commend it to their kind support and intercessions; and may God continue to bestow on our church the grace to contribute in her small degree, in cordial harmony with the numerous active laborers of all sections of the protestant church, to the extension of his cause and kingdom.

MISSION OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS IN NORTHERN INDIA.

MR Newton, writing from Lodiana, under date of 17th April, 1840, describes a fair which he attended at Hardwar on the Ganges, connected with the superstitious notions of the people. The account is taken from the Missionary Chronicle.

Objects of the Fair—Pilgrims—Ceremonies—Missionary Labors there.

Though it is made an occasion of buying and selling all sorts of merchandise, brought from different parts of India, and some of it even from foreign countries, yet the chief object of the pilgrims is to bathe in the sacred Ganges, and wash away their sins. The reason why Hardwar has been made the seat of this fair, is commonly supposed to be that the river here passes out from among the mountains, and begins to perform its useful offices, to the millions of Hindoos who dwell upon its banks through the length of a thousand miles.

The efficacy of the water to cleanse from sin is accounted for in different ways. The common people can give no other explanation of it,

than that it is so written in the Shastars. With this they are satisfied. I was once told by a pundit that the river takes its rise in heaven. A small stream of the water of life descends to earth somewhere among the Himalaya mountains. The place of descent is not known, no one having ever traced the Ganges so far towards its source. It is however somewhere among the higher ranges, where the mountains are covered with perpetual snow. This heavenly water, in its course downward, though joined by many a mountain rivulet, and afterwards by numerous rivers of the plain, loses nothing of its sacred character.

The pilgrims are chiefly Hindoos of the regular caste, and they come from all parts of India. But a very large number are Sikhs, the followers of Nanak Shah and Govind Singh. And not unfrequently may be seen among them, the disciples of the Grand Lama from Thibet, especially the priests. Faqirs of all descriptions crowd to the fair. They have nothing to do but to travel from one sacred place to another, and at such large fairs they generally manage to make a good business of begging. The tribes of faqirs are often hostile to each other, and they have been known to attack each other at Hardwar with clubs, swords, dirks, etc., in large bodies, and fight with such desperation, as to be separated only by the military force, which the British government send here annually to keep the peace. The fair begins about the first of April and continues till about the eleventh, the last day being the great day. The pilgrims begin to collect long before the time appointed, and the crowd increases till the very last day of the fair. They may be seen coming in every day in large companies of twenties, fifties, and hundreds, made up of men, women, and children—grey heads and tottering forms, with the middle-aged, and infants at the breast, blind and lame, rich and poor, all moving along together, some on horses or mules, others on ox-carts, but the great majority on foot. Many of the higher ranks ride on elephants, or in palankeens, the latter especially, together with *dolis*, vehicles carried like palankeens on the shoulders of men, are often used by the ladies of the great. When the pilgrims arrive at Hardwar, those who can afford it, generally rent houses for the season. Houses are always available, for the town of Hardwar, which consists chiefly of a street running parallel with the river about a mile, is almost uninhabited except during the fair. Others scatter themselves over the plain and through the jungles between Hardwar and a town called Kankal, two miles below Hardwar, and also on the bank of the river, and on an island opposite the bathing-place. These live in tents or huts made for the occasion, constructed with grass and bamboos; or if this be beyond their means, they are content with as much earth as will afford them room to cook, and sit, and lie. The sun shines on them by day, and the moon by night.

The number of pilgrims is generally reckoned by hundreds of thousands; but this year the mela was uncommonly small. Perhaps not more than 200,000 were present while we were there. A great many, however, had been there and gone before we arrived. While we were yet a hundred miles from the place we met great multitudes of them going home, as many as eight or ten thousand in a day.

First and foremost among the ceremonies, because without it there could confessedly be no merit in bathing, a number of brahmins seat

themselves on high broad benches, planted in the middle of the stream before the *ghat*, for the purpose of receiving contributions from the poor pilgrims. The *ghat* is a flight of fifty steps, made of hewn stone, about fifty feet wide at the top, and seventy-five at the bottom, hedged in on the two sides by lofty stone buildings, which run back from the river till they coalesce with the houses of the long street before mentioned.

When a company of pilgrims approach the river for the first time, they move with a rapid step, and as they advance unite in singing the praises of "Mother Ganges." Having arrived at the top of the *ghat* they make a bow, and throwing aside all superfluous clothes, they rush, men and women, indiscriminately into the water. The men wear a small cloth round the loins, and the women are generally covered with a light veil or sheet, which reaches from the head almost to the feet. They immediately immerse themselves, drink of the water, and then amuse themselves by swimming, or otherwise, as long as it conduces to their comfort.

When the pilgrims come out of the water they throw their clothes over them, and then proceed to a temple which stands at the head of the *ghat*, and having rung a bell which hangs in the vestibule, probably to announce themselves to the deity of the place, or to his avaricious substitute, the priest, they prostrate themselves before the idol and offer money. This being done, they are ready to attend to the missionary, or go where they please.

I notice the missionaries distinctly, because they have for many years been regular attendants at the fair, and I trust they will ever continue to attend, till the fair itself ceases. The first missionary who visited the place, as far as I can learn, was the Rev. Mr. Chamberlain, of the English Baptist mission. He has long since ceased from his labors. The next was Mr. Thomson of the same mission, still living, and stationed at Delhi. The next are the members of our own mission. This is the third or fourth year that some of our number have attended. Some others have been there occasionally, but I cannot give any particular account of them.

We had a large collection of people around us nearly all the time. To these we talked, read, preached, and gave tracts and Scriptures alternately; and when any were disputations, we disputed. About half the books we gave away were Panjabí, a large proportion of the pilgrims this year being Sikhs, or from the Sikh country. With the exception of a few Urdu, the rest were all Hindoo. Mr. Thompson, however, gave away some Sanscrit Scriptures which the Baptist missionaries in Calcutta have prepared.

Belief in Fatalism—Idols burned—A Mountain View—An old Faqir.

In a journal of Mr. Jamieson, an associate of Mr. Newton at Lodiana, are some interesting statements of what fell under his observation while on a tour among the villages in that quarter. He was accompanied by his native assistant, William, whose addresses to his countrymen in the several villages which they visited are spoken of below.

We first stopped at a village two kos from Sabathu, and found eight men, to whom we

preached Christ as the only Savior of lost sinners. The chief man of the village remarked, that what we said was all very true, but what could they do? They were all zamindars, farmers, and in tilling their fields, they destroyed many insects, they were therefore great sinners, and must of necessity, according to their Shastres, go to hell, even if they should do no other sin. Such is the influence of fatalism on the minds of these poor benighted heathen! The brahmins teach them that they are each doomed to pursue a certain course in this world, for which they must inevitably suffer in the world to come. They therefore entertain no hope of escaping their doom, and appear quite resigned to it. They speak of their fate with the greatest indifference, and when told of their sins, jestingly reply, "As it is written so it will be." This error we endeavored to expose, and asked them why they ploughed their fields, sowed their seed, etc.? If it was written that they should have good crops without so much trouble, why was it necessary for them to do so.

The chief man said he had heard of Christ before from his son, who had got a tract from me a year ago, but he did not know who he was until he heard more respecting him from us.

After leaving this village, we visited several more during the day, in which we found from twenty to forty inhabitants to listen to our message. As soon as we entered a village, William sought some eminence in a conspicuous place, and from it proclaimed aloud, that he held in his hand a letter from the Lord addressed to all the inhabitants of this land, and invited each one in the village to come and hear it for the salvation of their souls. By this means he usually brought together as many, both men and women, as heard or saw him, and it was indeed interesting to see him thus surrounded by many whose silvered locks and prone bodies plainly indicate that their remaining days in this world were few and evil, and to hear him telling them for the first time the story of the cross in their own language and illustrating its wonders by their own oriental figures.

Near the end of our day's march, we discovered a dilapidated Hindoo temple, in which were many old and rude images. In this we took shelter during a storm of very cold rain. Our servants took up some of the wooden images and brought them away with them to make a fire, as they jestingly said, by which they might warm themselves. Nor did they break their word, for no sooner had we arrived at our destination, than the images were produced and consumed amid much laughter. This our servants did probably to please us more than for any other purpose. But whatever their motive may have been, their conduct indicated that they pay but little regard to the sanctity of their idols, or the commands of the shastres, and such I believe is the general feeling of the laboring classes of Hindoos towards these stocks of wood and stone. Nor do the brahmins themselves, when away from the hearing of their followers, hesitate to confess the folly of worshipping such objects, nor to acknowledge that it is only for a living they insist upon others to worship idols. Only let the light of the gospel break in upon the moral darkness of India, in all its brightness, and soon her thousands of idols shall be cast to the moles and to the bats.

Encamped last night in a small village at the base of a rocky peak, which rises far above the surrounding mountains, and is eight thousand feet above the level of the sea. This morning

before breakfast we procured a guide, and ascended to its summit. Our path was very steep and dangerous, and although from our tents the distance appeared short, we were nearly three hours reaching the highest point. On the summit we found snow several inches deep, and ice on a small stream which issued from the north side of the mountain, sufficiently strong to bear my weight. These were novel sights to William, who had never seen either ice or snow before. The snow he called manna, and said it must have been by such food the Israelites were sustained in the wilderness. From one point of the peak we saw to the south the Ganges, the Jumna, and the Sutlege—all issuing from their precipitous mountain channels and gently meandering through the vast plains beneath, until they were lost in the distance. There was also Delhi, visible through a telescope, with its thousand towers piercing the horizon, and numerous other cities, with their millions of benighted inhabitants, studded over the far extended plain. Here even the untutored mountaineer might feel something of that emotion which philosophers call sublimity.

While we were engaged in conversation, the hour for morning devotion arrived. This was announced by the ringing of a bell, and no sooner had it begun to ring, than the old faquir got his censer and offered burnt incense exhaled from sandal-wood, to all the idols in the temple. This he did by waving his censer under the noses of the idols and repeating his munttras. While he was thus engaged, his disciples and their wives made a most unceremonious noise around the temple, with drums, tin-horns, shells, and brass plates. This they do to call the divinities into the idols before they worship them. After this ceremony was over, the old faquir seated himself again on his mat, and his disciples all collected around him. This afforded us an opportunity of pointing them to the Lamb of God, who takes away the sin of the world. They listened very attentively and gladly received a number of tracts from us, in consideration of which they offered us sweet meats, which had been offered to the idols, and a basket of walnuts; the former we refused, but the latter was acceptable. When we were about to take leave of the temple, we received many broad hints from its inmates, that it would be necessary for us to make an offering of five or ten rupees to the idols, as other gentlemen had done, but we were slow to understand their hints, or to show any respect to their stocks and stones, and so left them much disappointed.

Children taught Idolatry—Burial Grounds.

While attending the great mela at Khara, about thirty miles above Allahabad where is his station, after describing various scenes which he witnessed, the Rev. J. Wilson writes—

I was struck at this mela with the pains taken by Hindoo parents to instil the name and reverence of their gods into the minds of their children. Many did I see teaching their infants, as yet but half able to articulate, to join the cry of *jai sitala*, and when they were too young to say *sitala*, they were content to have them say the rest, *jai*, victory. They also had the barbers at their heads shaving them, that they might be ceremonially ready to bathe in the sacred Ganges with them, while the babes were at their mother's breast to keep them still, and when

there was yet scarcely the appearance of hair on their heads to be shaved off. I thought of the difference between these forms of the infant school, and the infant schools in christian lands. How indescribably sad to see a sweet smiling, intelligent looking child, trained up by such a mother! I think I never felt so thankful that my mother was not such! And yet these mothers seem as sincere as she! Could christian mothers stand on the banks of the Ganges, and see the efforts spent in thus training the very first germs of intellect to the habits of idolatry, methinks they would be stirred up to more earnestness in giving a right direction to the earliest germs of intellect in their own offspring. Verily with all the improvements of the nineteenth century, the Hindoo mother is not behind them, in diligence and skill, in shaping the mind of her babe.

Writing from Tehara, another village occupying the site of some ancient city, Mr. Wilson remarks—

A word or two about this place. Could you walk with me for half an hour over these ruins, you would see a ruggedness and desolation, and feel a melancholy influence steal over your mind, which I cannot communicate on paper. Tehara seems to have been a very populous ancient city on the bank of the Ganges, now gone to where ancient cities go; the city itself has almost entirely disappeared, but immediately back of it from the river, is a very extensive field of graves, and tombs, and monuments of the dead. An extent of three miles in length and perhaps two in breadth, is covered thick with these monuments of generations that slumber beneath them. They are of different forms and structure—all of the best workmanship, stone or brick covered with lime, which in this country resists the action of the atmosphere quite as well as stone. They are all of Mussulman construction. I stood upon a little hillock near the centre and cast my eyes all around, and as far as the eye could penetrate, there was nought but tombs, the landscape variegated with clumps of trees. We could not but ask, where are now the descendants of those who slumber here? There is scarcely any even the remains of a city to be seen. The simple goat-herds that now and again drove their flock near to where we stood, could give us no account of these graves, nor of the people who occupy them, nor yet of their descendants. We pointed them to the magnificent remains of tombs, in the erection of which enormous sums and also great architectural skill have been spent, and asked them whence came these splendid remains of wealth and skill? They replied, "They made these to perpetuate their names." But where now are their names? Here are the stones and slabs and polished surfaces of lime on which were recorded their name, their pedigree, and perhaps a few kind words of praise. But time, the revolutions of seasons have been here, have laid their strong hand upon them, and effaced all their record! They did it for a name! Every thing else is here except their name! and the passing stranger asks in vain for what they so fondly wished to tell him, viz. who they were, when they lived, what they did to mark their character in the world, and when and how they died! Man toils and summons all his energies to out-run his fellows in a beaten track, or strike out some unbeaten path for himself; he earns a

name, amasses wealth, imagines he has earned a reputation which will live while men dwell upon the earth, erects a monument to tell posterity who he was and what he did. A few revolving seasons wipe off those characters, and posterity feels rather annoyed that so much ground should be occupied by the nodding, crumbling monument of they know not whom, which now forms only a hiding-place for adders, scorpions, and other noxious animals! Here lies a whole generation, nay rather a long succession of generations, and none to tell their tale! Did they know any thing about that faith which speaks of that "building of God, when this tabernacle is dissolved, that house not made with hands, eternal in the heavens?" Ah, all is silent. None can tell. "That day" must tell what were the hopes and the character of these slumbering generations!

Deposition of a Thug, or Hindoo Murderer.

At page 107 of the volume of this work for 1833, was given a brief account of the horrible practices of the Thugs, a superstitious sect in India, patronized by the goddess Kalee. In the Missionary Chronicle is a deposition of one of this class of persons, forwarded by the Rev. Mr. Caldwell, of Saharunpur, showing to what a degree of deliberate and remorseless cruelty the human heart may be hardened. The deposition follows.

"We joined Jypaul at the Mormakeya ghat, or landing-place, where we had two boats at the different ghats, two and three kos from each other. Jhoulceekhan brought two *beetoos*, (this is the term for unwary travellers whom they have inveigled,) to the boat which Jypaul commanded in person; Bhowur Khan and I embarked with them. As soon as we had all got on board, Jypaul said in Rumansee, of their particular slang, "Let the Boards (Thugs) separate themselves from the betoos," and we did so, leaving the two travellers together. Four men were on the bank pulling the boats along, one was at the helm, acting at the time as the bykureen, or spy; and seven of the gang were below with us and the travellers. We had got on about a kos, when the bykureen at the helm seeing all clear, called out, "Bhugna ko pawn do," give my sister's son pawn. This was their mode of giving the *jhairnee*, or signal, and the two *beetoos* were strangled. After strangling them, they broke their spinal bones, thus, by putting their knees upon their backs and pulling up their heads and shoulders. After doing this they pushed them out of a kind of window in the side. Every boat has two of these windows, one on each side, and they put the bodies out of that towards the river. They broke the spinal bones to prevent all chance of the people recovering and giving evidence against them. We generally stab dead bodies through on both sides under the arm-pits, but on the water we are afraid to cut or stab the body, lest there should be signs of blood as the corpses pass other boats that are following them on the river. The clothes taken from the two men whose murder I have described, were given to the police-men of the village of More, whom Jypaul, after the murder, sent off for eight annas worth of spirits. Thugs never keep any part of the booty but the money, lest it should bring

them into trouble. The clothes of the two men were thrown into the river."

The principal men of the gang, or the shrewdest of them, go along the roads, each having a servant carrying his bundle, and proceeding towards the ghat, where his boat is to be found whether going up or down the river. When a traveller overtakes him he learns whether he is going, pretends to be ignorant of the road, to be going to the same place with the traveller, but to be entirely unacquainted with it, and anxious to have somebody to instruct him. If the traveller had not intended to go by water, the Thug soon pretends to be much tired and wishes that he were near a boat. The traveller expresses the same wish, and they agree to diverge from the road to the river. Coming to the ghat the Thug pretends that he is a good hand at a bargain, and is allowed to agree for a passage for both. He beats down the master of his own boat, after a good deal of disputing, to half price, and the Beetoo is much pleased, and expresses his gratitude. They embark, and the Beetoo is killed as soon as they get away from other boats. If the Beetoo suspects or dislikes the first man, he soon falls in with the inveigler of another boat, who learns it by a sign, and pretends to enter into the Beetoo's feelings and anxiety to throw off the first, who, on some pretence remains behind, while his friend takes on the traveller to the boat further on than his own, where he is disposed of.

[In a note annexed to another deposition, Mr. Caldwell gives an account of their religious observances, before setting out on these murderous excursions. The crimes of the heathen are often covered over with the mantle of their religion. How important the duty of making known to them the true religion, which not only prohibits every thing wrong between man and man, but teaches all to love their neighbors as themselves.]

The Thugs are exceedingly superstitious. They pay the most servile regard to omens, and they never leave their abodes to go on an expedition, without first consulting the auspices. Though Phansigars are almost all Mussalmans, they have, nevertheless, universally adopted on certain occasions, the worship of Hindoo deities. Kali (goddess of destruction) is regarded as their tutelary deity, and is the object of their adoration. Before an expedition is determined on, an entertainment is given, when the ceremony of sacrificing a sheep to Kali is performed, and though perhaps not always, yet generally, in the following manner: A silver or brazen image of the goddess, with certain paraphernalia pertaining to her, and sometimes, also, one of Ganesa, (god of wisdom,) and images of a lizard and a snake, reptiles from which presages are drawn together with the implements of Phansigari, (Thugism,) as a noose, knife, and pickaxe, being placed together, flowers are scattered over them, and offerings of fruit, cakes, spirits, etc., are made. Odoriferous powders are burned, and prayers are offered for success. The head of the sheep being cut off, it is placed with a burning lamp upon it, and the right fore-foot in the mouth, before the image of Kali, and the goddess is entreated to reveal whether she approves of the expedition they are meditating. The consent is supposed to be declared should certain tremulous or convulsive movements be observed, during the invocation, in the mouth and nostrils of the victim, while some fluid is poured upon the parts. But the

absence of those signs is considered as indicating the disapprobation of the goddess, and the expedition is postponed."

They determine their course upon setting out by the flight of birds, etc. Unlucky omens taking place while on their expedition, deter them for a time from plunder and murder, and frequently cause their return home. Their superstition goes so far as to prevent their murdering persons of the following classes:—men that work in metals, carpenters, stone-cutters, washermen, pot-makers, parish-chucklers, girls, and the blind and mutilated. A man driving a cow or female goat is also spared. All women are exempt by their laws from robbery and murder. It frequently happens, however, that their own regulations are violated. They never attack a European, but this is entirely from motives of policy.

MISSION OF THE AMERICAN BAPTIST BOARD IN ASAM AND ARRACAN.

At page 104 of the last volume were given some extracts from the journal of Mr. Bronson, of the station at Jaipur, while on an exploring tour among the people occupying the Nam Sang Naga mountains. The tour was made in January 1839. About the close of that year Mr. Bronson again started from Jaipur on another visit to these mountain villages, with the hope of being able to make arrangements for the permanent residence of a missionary among them, an account of which is given in the Baptist Missionary Magazine for February. Though one of their chiefs manifested much hostility, yet the common people seemed disposed to abandon their prejudices and give him a kind reception. On the first Sabbath after his arrival, 22d December, 1839, Mr. Bronson writes—

At break of day hearing a great tumult, I went out and found almost the whole village engaged in preparations to build me a house. I requested my interpreter to inform the chief, that I was highly gratified to find him so ready to assist me, and that I very much needed a house to make me comfortable; but it was the Lord's day, and I could not build on that day, and that I wished to see him early the next morning. This was received much better than I expected. They left off work without any disaffection—one or two saying, however, that "the work would be theirs, and the sin also, and as I was in great want of a house, they had undertaken it so early." I endeavored to observe the day, but was much disturbed by the noisy multitude about me.

The house was soon completed and occupied. On the 26th, he writes of the superstitions of the natives—

I have been painfully amused this evening by hearing the relatives of a sick person calling upon their imaginary divinities to restore health. A long joint of a bamboo was half filled with small round stones. The person performing the ceremony put his mouth into this hollow tube,

and walking several times around the house, exclaimed, "*O deu, deu den, Karo, karo,*" that is, O divinity, (or nat.) come, come. The stones are then shaken together, and the exclamation repeated; after which an entreaty is made to the soul of the sick person, which is supposed to have been carried, or to have wandered away, as follows:

"Return to thy habitation!
It is night—thou wilt get harm,
Or lose thy way—it is night; return, return."

After these invocations, the inhabitants of the house never eat, nor sleep, nor speak, until the sun is seen breaking forth from the lofty mountain tops in the east, lest they should frighten away the messengers, whose coming they so earnestly implored.

On the first of January, 1840, he adds—

It is just one year to-day, since I first sent a messenger to the chiefs of this people, to ask permission to come up among them, to learn their language and to impart to them a knowledge of the true God. It is with sincere gratitude that I would this day acknowledge the goodness of God in sparing me to complete that tour, to prepare the first books in their language, and to commence a second tour. This day finds me in my own house, with many comforts, and with encouragements that exceed my most sanguine expectations. Friends and donors have appeared, and the voice of every providence says, go forward.

4. This is a day of sorrow and mourning, on account of the death of one of the chief's sons. The lad died yesterday afternoon. The chief women repaired immediately to the house, and their wailings and lamentations have rent the air ever since. The scene reminded me of the words of the prophet, "Call now for the mourning women." As they wail they occasionally tear their hair, smite their breasts, and rend their clothes. To-day a small stand about four feet high has been built of bamboos, in a place where they deposit their dead, and a little before sundown several hundred people, of all ages and ranks, walked in procession to the house, and followed the body to the place of deposit, wailing as they went. I followed on as near as was prudent, to observe the ceremony, and to show them that I also felt an interest in the bereavement. They soon reached the bamboo stand, on which they bound the body. They then drew cloths about it, above and below, so as to form a small inclosure. All his property was thrown under the sang, or stand. Here the body will decay in the open air. A number of females came around and planted flowers and seeds near the spot, bewailing as follows:

"O friend, where art thou? Where hast thou gone? Why hast thou left us? Thou wert handsome and brave, and we loved thee. Hadst thou remained, what might we not have hoped for, from thee!"

Some of the gentlemen connected with the East India Company's service have manifested much interest in this mission to the Nam Sang Nagas, and have contributed 1,390 rupees or about \$625 to aid.

Mr. Brown, writing from Jaipur, 20th January, 1840, makes the following statement re-

specting the discovery of relics of the former Mohammedan conquests in the country.

Did not leave Makum till this morning, as captain Vetch has been engaged in getting out some brass cannon, that have lately been discovered here. They were secreted in a thick wood, about a mile from the river. These guns were brought in, it is supposed, during the Mohammedan invasion of India. This is the most eastern point which the Moslem army reached; sickness breaking out, and the inhabitants of the hills pouring down upon them in all directions, they were obliged to retreat, leaving their artillery behind them. The guns are twenty in number, some of them highly ornamented, and so large as to be drawn with great difficulty by an elephant. Ten more are said to be secreted near Ningru. The Persian inscriptions upon them show them to be about two hundred years old.

Of the resources of the country he adds—

Went up with Messrs. Bruce and Masters, superintendents of the tea cultivation, to examine several beds of coal which are found in the hills near Jaipur. Saw several very fine beds, which will prove of great service in navigating the steamers which the tea company are intending to put upon the Brahmaputra. Asam, from present appearances, is likely to prove the richest country in India. Besides tea, iron and coal in immense quantities, the country abounds in the sum, mulberry, and other trees, which feed three or four species of silkworm, caoutchouc trees, several of the most important wood-oils, earth-oil springs, and what is perhaps most important of all, salt-springs, which are already worked by the Nagas to considerable extent, and under European superintendence, would prove of great value.

Of his boarding-school at Sandoway, and the desire manifested to obtain a place in it, Mr. Abbott writes on the 10th of May.

Baptized eleven of those who came in last. Twenty of them will start on their return, to-morrow morning, leaving twelve of their company. This will make my class of students fifty, as I anticipated. Six of the number are boys under sixteen years of age, the remaining forty-four between that age and thirty. And I pray the Lord, the God of Israel, that we may all enjoy health, and the light of his countenance, and that these young men may be taught the knowledge of the Lord, and be established in the truth of the gospel.

From a small village near by, a company of Karens, consisting of men and boys, and a few young girls, came in, seeking admission into my boarding-school. But they cannot be received. I must send them back, and a student with them, to establish a day-school in their own village. These have heard the gospel for the first time since our arrival in this province. Their coming to learn to read is a strong evidence of their interest, as no Karen would take such a course were he not disposed to become a Christian. Some of them are now asking for baptism.

Of the remarkable progress of the gospel among the Karens of Bassein and other provinces lying on the border of Burmah proper, Mr. Kincald, in May, 1840, gave the following

account. The prefatory remarks are by the editor of the Missionary Magazine.

[This work is the more remarkable, as it occurs in a region where there is no ordained missionary, and from which the most practicable mode of access to any of our stations, is by a long and perilous journey over the mountains and through the jungles which separate it from Arracan on the west. Yet the fatigues and hazards of this journey have been undertaken by many large companies, and a communication has been established with Mr. Abbott at Sandoway. Immediately on his arrival, Mr. Abbott sent a deputation over the mountains to invite the inhabitants of these provinces to visit him at Sandoway. The result is stated in the journal to which we have just referred. Though the violence of persecution has caused our missionaries to retire, for a season, from their labors in Burmah Proper, and has occasioned great suffering to the Christians at Rangoon, Ava, and other places, yet it would seem that "the word of God is not bound;" it still prevails among these simple-hearted Karens of the western provinces, and they are willing to incur every hardship and danger, for the sake of securing to themselves its inestimable blessings.]

You will be happy to learn the wonderful triumph of the gospel in the Bassein province. It commenced among the Karens in the latter part of 1837, and now there are more than two thousand rejoicing in the glorious liberty of the gospel. Brother Abbott, at Sandoway, is in communication with them, and he has fifty or more promising young men in school. All the men who have come over the hills, represent the work as still going on; spreading from village to village in every direction. Moung Shway Moung, who was baptized the latter part of 1835, was appointed by the king, governor of all the Karens in the Bassein province. He was sent down from Ava the latter part of 1837. The Karens soon found he was a disciple of Christ, and that he would shield them to the utmost of his power from oppression and persecution. The Karens testify that "he was a just man, and would never take bribes," "that on the Sabbath he closed up his house and remained alone." About this time, the conversion of the celebrated young chief took place. He is a young man of great energy and powerful intellect, and all his influence was thrown into the work of publishing the knowledge of God among his countrymen. The full extent of this revival we do not know, but enough has been learned to convince us that it is an extraordinary display of divine grace. Probably more than two thousand souls are turned from the worship of demons to the service of the living God. This too has taken place under the jealous and intolerant reign of the new king. It is God's glorious work.

The number of admissions to the several churches connected with these missions, as noticed in the numbers of the Magazine for February and March, is seventy-one.

The missions of the society in this quarter seem to be extending themselves in various directions. New stations are occupied, and additional native laborers are brought into the work.

LONDON SOCIETY'S MISSIONS IN THE SOUTH SEAS.

Missionary Meeting at Rarotonga.

THE Rev. William Gill, writing from Rarotonga, January 14th, 1840, gives the following description of a native meeting.

Early on the day appointed for the formation of the society, the chapel was crowded to excess. Services were commenced by singing a hymn celebrating the power and majesty of Jehovah as the only true God, after which prayer was offered for the Divine presence and blessing. Mr. Buzacott, who kindly attended, gave a brief historical account of the parent society, the first declaration and subsequent prosperity of the gospel at Tahiti, and the present state and extent of the society's operations. To these statements the people listened with intense interest, and indicated by the expression of their countenances that their hearts were deeply affected. At the close of Mr. Buzacott's address, Papeiha, the first native teacher sent to these shores, showed that it was their duty to form a branch society to aid the parent society at home; and after expressing his hope that they would pay proper regard to that duty, proposed that Timma, the chief of Arorangi, be appointed treasurer for the ensuing year. This being seconded by the elder deacon of the church, it was unanimously carried. The next proposition was, that Setephano, one of the chief's sons, be appointed secretary, which was likewise carried; and after the parties proposed had expressed their assent, several other speeches were delivered. We subsequently adjourned to the school-house, the place appointed to receive the subscriptions, and invited the several teachers of the adult classes to bring the collective contributions of his class. Accordingly each brought his basket of arrow-root, and we found at the close, that the whole quantity amounted to 700 pounds. Those who contributed in money, brought dollars, half-dollars, and quarter-dollars, to the amount of fourteen dollars and a half. Afterwards a large quantity of miscellaneous offerings were presented, of little value in themselves, but pleasing to be received, as showing the disposition of the people; these being their only property. Among them were thirteen fowls, thirteen bundles of pierre, the native mica; thirty-two small neatly wrought native baskets; forty-two stones of murder, used formerly in their wars; one basket of breast ornaments, and other heathen sngeries; seven baskets of various kinds of sea-shells by the poor children; and a great number of heathen ear-drops. These contributions remain in the hands of the treasurer, who will dispose of them to the best possible advantage, and forward the proceeds to the treasurer of the parent society.

The people with gladdened hearts sat down afterwards to a feast prepared for the occasion; many sincerely praising the Lord, and all counting themselves happy to have lived to see such a day. In the afternoon another service was held in the chapel, in order to give many an opportunity to express the feelings of their hearts, and to exhort one another to diligence and love in the work of the Lord. Twelve or fifteen speeches were delivered, which exhibited such humble gratitude and holy joy on the part of those who, prior to the introduction of the gospel, sat in darkness, and revelled in

all that can be conceived as polluting and debasing.

There was one old man present who had been a great warrior, and who in his heathen state seldom appeared *without human flesh hanging on his hook*; but who now, having obtained redemption by Christ, is washed and sanctified, and for many years has united with the faithful in commemorating the dying love of Christ. This poor man, having on his person many scars of his ancient sanguinary conflicts, referred our minds, in the course of the remarks which he made, to the years of darkness which he had witnessed, stating, that "he had lived to behold a new and a wonderful thing—the gathering together of the people to send the word of the true God to the heathen. It is true," he said, "formerly we used to assemble, but it was either to plan attacks of murder, or to flee from attacks made by the enemy; either to devise schemes of theft and pollution, or to carry those schemes into execution. We then met in fear, and with hearts filled with envy and malice, and dared not to assemble our wives and children; but now the darkness has fled, and the true light of the True Sun has shone upon us—Jesus the Lord from heaven. The spears of our wars are lost, and we hold in our hand the sword of the Spirit—the word of the Lord; we bring with us our wives and our children, and feel that our hearts are filled with love one towards another. We not only love those of our own settlement, but we love all, and are loved by all; and, above all, this day we have met to show our love to those who are as we were, living in darkness, having no God, and no hope; this is a new and a wonderful event, brought about by the great love of God." After many expressions of gratitude to Divine Mercy, and exhorting others to cherish the same spirit, he most affectionately addressed the young, who listened with much attention, and I trust his exhortations will prove a word in season to many.

Another old man, a candidate for church-fellowship, said, "I have lived during the reign of four kings. In the first I was but young; we were continually at war, and a fearful season it was—watching and hiding with fear were all our engagements. During the reign of the second we were overtaken with a severe famine, and all expected to perish; then we ate rats and grass, and this wood and the other wood, and many other unmentionable things. During the third we were conquered, and became the peck and prey of the two other settlements of the island; then if a man went to fish he rarely ever returned, or if a woman went any distance to fetch food, she was rarely ever seen again." Here, after referring to many deeds of darkness to which he at that season had been eye-witness, he continued, "But during the reign of this third king we were visited by another king, a great king, a good king, a powerful king, a king of love—Jesus the Lord from heaven. He has gained the victory, he has conquered our hearts; we are all his subjects, therefore we now have peace and plenty in this world, and hope soon to dwell with him in heaven. We have done well to-day to meet to make known the fame of this King where the prince of darkness reigns, by sending them that word of life which made him known to us."

Many other speeches were equally pleasing and grateful, as showing the sincere gratitude of the people, and their desire to communicate the source of their joy to others. Commending

ourselves and our work to the blessing of Him who will not despise the day of small things, we dispersed with hearts filled with thankfulness and praise.

The Rev. Thomas Heath, who had been making an exploring voyage in the missionary ship *Camden*, after the fall of Mr. Williams, having visited a large number of islands, among which was *Erromanga*, where Mr. Williams was murdered, and having left native teachers, who were kindly received, on them all, adds—

There remaineth very much land to be possessed, and we ought to have a portion of it worth looking at before the celebration of the missionary jubilee.

In a letter to one of the directors, the same devoted missionary, summing up the events of the voyage, observes, "Thus commencements are made of five new missionary stations. Let us thank God, and prosecute the work vigorously. But let us remember they are but commencements, and therefore not expect too much. Please urge on the directors to be awake and alive. As a heathen lately observed to me, 'God is working! Who will come to his help against the mighty?'"

LONDON SOCIETY'S MISSION AT MADAGASCAR.

Martyrdom of nine Christians.

Writing from Tananarivo, 20th July, 1840, the Rev. D. Jones makes the statements which follow.

After my arrival at the capital, on the third of July, I was told that there were on the eastern side of the town, near *Ifaliarivo*, sixteen of the native Christians in bonds, waiting their trial. Having succeeded in hiding themselves from their persecutors for nearly two years, they made up their minds some months ago to escape from the island, if possible, and take refuge in the *Mauritius*; but, alas! after they had proceeded safely within three or four days' journey of *Tamatave*, on the eastern coast, they were caught, bound, and carried back to the capital. It is said that two of them, a man and a woman, made their escape in the night while the guards were asleep, and have not yet been retaken. The others were brought to trial and separately examined, each apart from the rest, but all stood firm as a rock. Of the fourteen, nine were condemned to death, and the ninth of July was fixed as the day for their execution.

On the morning of that day, the preparations for the dreadful scene were commenced by a tremendous roar of cannon, and thousands of soldiers appeared, marching towards the parade-ground. About noon the first officers went forth to deliver the *kabary* respecting the sixteen Christians who had been taken in attempting to flee to the *Mauritius*, and to make proclamation that the queen had ordered nine of them to be put to death in the afternoon. The firing of cannon was kept up at intervals all day, but the meaning of this ceremony was not generally understood. Between three and four o'clock, the Christians, each tied to a pole, and quite naked, were borne by men along the western side of the town to *Ambohipotsy*, the

place of execution. After a short interval, a cannon was fired as a signal, the executioners approached, the nine were instantly speared to death, and their spirits fled to eternal glory.

Paul and his wife, Joshua and his wife, and Flora or Raminahy, (wife of David, now in England,) were of the number of these martyrs. The names of the others I have not yet been able to ascertain. The head of Paul, and that of another man were cut off and fixed on poles. It is worthy of remark, that the cannon which was fired as a signal to the executioners, burst into pieces at the moment, and the gunner was seriously burnt by the explosion. This circumstance was considered by many as a bad omen. I do not yet know correctly how the other five have been disposed of; some say they are in slavery, but this is not certain.

Thus it is seen that the spirit of persecution against the Christians continues to rage with unabated rancor and malignity, and that the hostility manifested by the queen and her counsellors to the gospel and the work of missions, is such as to preclude the least hope of the door being opened for us to resume our labors in this country, until some great change take place in the present system.

When leaving Mauritius, I little thought that such a number of eminent Christians would suffer martyrdom during my stay at the capital. The event has made a deep impression on my mind, but my feelings can be much more easily conceived than described. O that God would arise and plead his own cause, and deliver his people from the hands of the oppressor!

REPORT OF THE SCOTTISH MISSIONARY SOCIETY, MAY, 1840.

[This society was inadvertently omitted in the summary view given in the Herald for January.]

The missions of this society are now limited to the West Indies, where it has under its patronage five stations, Hampden, Lucea, Port Maria, Cornwall, and Carron Hall, all on the island of Jamaica.

At these stations are laboring four preachers and eight school-teachers. The several congregations under the care of the missionaries include about 6,727 persons; of whom not less than 1,633 are communicants in the church, and a large number are catechumens under instruction as candidates. More than twenty schools have been established, at which nearly 2,000 pupils attend; besides Sabbath schools. About 1,300 persons have joined a temperance society at one of the stations.

For sustaining schools among these emancipated negroes the British government made a grant to this society last year of £800, having made two similar grants in the two preceding years. From ordinary contributions the income of the society for the last year was £3,971.

MISSION OF THE PARIS EVANGELICAL MISSIONARY SOCIETY IN SOUTHERN AFRICA.

Writing from his station at Mekuntling, in October, 1839, Mr. Dumas states that he had baptized seven persons, embracing the chief man at the station. On the day of their baptism the chapel was filled with natives, who manifested great interest while the candidates came forward and promised in the presence of the assembly to renounce the works of the devil, to live and die in the christian faith, and to keep the commandments of God all their lives. After this they received the sign of the covenant and were admitted to the fellowship of the church.

Mr. Bisseux, writing near the close of the year, states that three persons had just been received by him as candidates for baptism at Wagon Maker's Valley.

In December Mr. Rolland writes from Beersbeba that he had received to the church under his charge forty-two converts from the surrounding natives, and had administered baptism to thirty-nine children. He had also selected a new class of candidates for baptism, embracing fifty-two, sixteen men and thirty-six women.

Of the disposition of these poor people to aid in the support and dissemination of the gospel, Mr. Rolland gives the following interesting account.

In the month of April we had a missionary meeting, at which I showed them how, in other countries, the several churches take part in extending the reign of Christ, and stated also the duty of each Christian to contribute, according to his ability, for promoting the conversion of the pagan nations. Our Bassoutos appeared to understand the nature and object of our society, and desired to participate in this good work. They therefore promptly made their subscriptions, some giving a goat, others a lamb, others a sheep, others a calf, others a cow, etc.; going forward with such liberality that in fifteen days the collection for this year amounted to 1,019 fr. 94c. [\$193.] This amount may, probably, astonish you, as it does me; for it is not of their superfluity that our people have given, for there are none of the great and rich among us. Here we receive the mites of widows and the living of the poor. I am in fact acquainted with widows who have only two or three goats to live upon, who have given one of them; and two young persons who had but one each, gave these. I subjoin the subscription list, that you may see the donations of each; and I hope you will annex it to your next report, that all the rich in France who think they have great zeal for the conversion of the heathen when they have given five francs, may learn from the Bassoutos what liberality is.

Writing from Wagon Maker's Valley, where the converts had manifested a liberality like that at Beersbeba, Mr. Bisseux remarks—

You will rejoice to learn that a large portion of my negroes are now subscribers to the missionary society. They entered into the spirit of it when I told them that it was their duty to do something for extending the kingdom of God on earth. I simply added that the society expected them, now that they were not slaves, to contribute, at the suggestion of their pastor and teacher of their children, according to their means. How much do you suppose they gave? Five hundred and fifty francs, [\$104.] Two poor negroes subscribed each 25 fr. a year; a number subscribed half that sum, while the greater portion subscribed from

three to seven francs. And this, let it be noted, was done at a time when supplies for their families were excessively dear.

The receipts into the treasury of the society at Paris, amounted, during the year, to 62,140 francs, or about \$11,806; about 10,000 francs of which were contributed in Paris. The expenditures, for the year preceding May last, amounted to 72,375 francs, or about \$13,741; of which about 12,971 francs were expended in reinforcing the missions.

Miscellaneous.

DOCT. GRANT'S ACCOUNT OF HIS VISIT TO THE INDEPENDENT NESTORIANS.

THE reader will remember that in the number of this work for March, pp. 115—130, were inserted extracts from the journal of Doct. Grant, of the mission to the Nestorians, while on his first visit to that portion of them who reside in the mountains of Koordistan, in October, 1839. The extracts then published embraced an account of his journey from Mosul, on the river Tigris, near the site of the ancient Nineveh, through Akra and Amadiéh, till he entered the Nestorian villages among the mountains. Doct. Grant has now prepared for publication, in a small volume, a more full account of this and a subsequent visit to the mountains, embracing also a brief account of the commencement and progress of the mission to the Nestorians on the plains of Ooroomiah, with other matter relating to the origin and character of this interesting people. From some of the sheets of this highly interesting volume, the following extracts are taken, for the purpose of completing the account of the journey which was begun in the number for March.

Approach to Julamerk.

Describing the scenery along the valley of the river Zab, one of the principal branches of the Tigris, Doct. Grant remarks—

On either side the prospect was bounded by wild, rocky mountains, whose summits were fringed with the lowering clouds; above which the loftier snow-clad pinnacles raised their hoary heads, and sparkled in the rays of an oriental sun. Here and there their sides were studded with clusters of trees, which aspire to the name of forests in these eastern lands, where often, for days together, the traveller's eye is not greeted by a single tree. Below me the swollen river roared and dashed along over its rocky bed, which is often confined between the opposing faces of almost perpendicular rocks, that rise like gigantic battlements, and invite the passing stranger to stop and gaze upon the bold and varying scene.

Wherever the mountains recede from the river so as to admit of cultivation, smiling villages are seen embosomed in verdant gardens and vineyards. But portions of the way the mountains are so steep as to shade the traveller from the noon-day sun; and he almost involuntarily lays hold of the rocks to preserve his position while threading the more difficult passes along the mountain sides. The night of the twenty-fourth I spent with the Nestorians of Bemeriga, where I obtained a pair of the hair sandals of the country in exchange for medicine, after the people had refused to sell them for money. Though my medical practice is entirely gratuitous, my expenses in travelling are often diminished by my professional services; and it was gratifying to find these mountaineers prizing them above their money.

The money most current here is a Turkish coin of ten or twelve cents value, struck at Bagdad. Persian coin is rarely seen here, though current as far as Julamerk. This seems to denote that the trade has formerly been almost exclusively with Turkey.

On the evening of the twenty-fifth I arrived at Kerme, almost exhausted with a walk of ten long hours, and was soon recognized and welcomed as an old acquaintance by one of the Nestorians of the place.

I was not a little surprised when he mentioned that he had seen me at Ooroomiah, and received medicine and other relief at my hand when sick and destitute. It seems that he had come to me, more than two years before, with a disease from which I had very little hope of his recovery. Having learned that he had travelled a great distance, I sympathized with him in his misfortunes, gave him the best medicines and directions I could offer, and a small sum of money, with which he bought some cheap and necessary clothing, and returned to his home in the mountains. From that time I had scarcely thought of my poor patient among the thousands who had come for relief. But the promise of God is sure: "Cast thy bread upon the waters, and thou shalt find it after many days;" yes, and with an abundant increase. Not bread merely did I find, but every thing to make me happy and comfortable in my long and weary wanderings!

Our entertainment was altogether exceedingly agreeable; but what gave to it the richest zest was my sense of the more than paternal kindness of God, in continually strewing my path with such rich and abounding mercies.

"What shall I render to my God,
For all his kindness shown?"

October 26. Started for the patriarch's residence at eight in the morning. Descended to the river and forded it on a horse, the first I had seen since entering the Nestorian country in the mountains. The water was waist deep, and fifty or sixty yards across. We now found a better road than I had seen for a long time before; the rock having been cut away, and regular steps chiselled out in the more precipitous and difficult places, leaving, at intervals, the excavated rock hanging over our heads. It was the regular caravan road from Salmas in Persia to Julamerk. In some places where the path was supported from below by a wall of bad masonry, there was some danger that it might be knocked down in the passage of loaded caravans. But, upon the whole, the road was so far superior to what I had travelled for the past week, that I wondered how the governor of Salmas should have given it such a character as he did, in conversation with my friend Dr. Riach and myself. In his oriental hyperbole, he told us that this part of the road to Julamerk was so frightful to travel, that a fat spirited horse would, in a single day, suffer so much from terror, that before night he would become as thin as a knife-blade! Caution is necessary to avoid meeting with horses in narrow parts of the road; and fatal accidents are said to have happened through neglect in this particular.

Reception by the Patriarch—His Character.

The patriarch, having heard of my approach, sent a horse, with some of his own men, to escort me to his dwelling, which stands far up on the mountain side. Our course continued about northeast, till we came in sight of his residence, when we re-crossed the river on our right, at the mouth of a considerable creek which waters the district of Diss. A Koordish castle, the summer residence of Suleiman Bey, the second chief of the Hakary tribes stands upon an eminence commanding this bridge, from which the mansion of the patriarch is distinctly visible, distant a little more than half a mile. A party of Koods who met us scrutinized me very closely, but offered no molestation. From a distance, I could see the patriarch looking out of his chamber window with a small spy-glass, to get a view of his strange visitor from the New World. According to their system of geography, the earth is a vast plain surrounded by the ocean, in which *Leviathan* plays around to keep the water in motion, and prevent its becoming stagnant and putrid; and this *Leviathan* is of such enormous length, that his head follows his tail in the circuit round the earth! That I had crossed the ocean where I must have encountered the monster was a thing almost incredible.

At half past twelve I found myself in the presence of the patriarch of the East, the spiritual head of the Nestorian church, who gave me a cordial welcome, but without that flow of heartless compliment and extravagant expressions of pleasure which is so common in the mouth of a Persian. He said that he had been looking for a visit from some of our mission for a very long time, till he had begun to think we should never arrive; but, now that I had taken such a long and difficult journey to see him, he could not doubt that we would have given him the pleasure of an interview at an earlier day, but for an apprehension of the dangers to which

I had alluded as the reason of our long delay. "And now," he added, "you are doubly welcome; my heart is rejoiced that I see your face; and you will make my house your own, and regard me as your elder brother. It is a happy day for us both. May your journey be blessed."

The patriarch is thirty-eight years of age, above the middle stature, well proportioned, with a pleasant, expressive, and rather intelligent countenance; while his large flowing robes, his Koordish turban, and his long grey beard give him a patriarchal and venerable aspect, which is heightened by a uniformly dignified demeanor. Were it not for the youthful fire in his eye, and his vigor and activity, I should have thought him nearer fifty than thirty-eight. But his friends assured me that the hoariness of his beard and locks was that of care and not of age. His situation is certainly a difficult and responsible one, since he is, in an important sense, the temporal as well as the spiritual head of his people. To preserve harmony and settle differences between the various tribes of his spirited mountaineers, and with the Koods by whom they are surrounded, is a labor that would tax the wisdom and patience of the greatest statesman; and I could hardly wonder that the hoar-frost of care was prematurely settling upon his locks. It was quite evident that the patriarch's anxiety extended not less to the temporal than to the spiritual wants of his flock; as his first inquiries related particularly to their political prospects, the movements in Turkey, the designs of the European powers with regard to these countries; and why they did not come and break the arm of Mohammedan power, by which many of his people had been so long oppressed, and for fear of which the main body of them were shut up in their mountain fastnesses.

He is pacific in his disposition, and he carries his ride in the anticipation of an encounter with the brown bear, the wolf, hyena, or wild boar of their mountains, rather than with the expectation of fighting their enemies the Koods. But, while the latter never enter the central parts of their country, they are sometimes brought into collision with them on their borders, as already noticed. Such had recently been the case in Tehoma and Jelu; and, during my visit at the patriarch's, he was called upon to decide what should be done with two Koods who had been taken by his people from a tribe that had some time before put two Nestorians to death. Blood for blood is still the law, and custom requires that a tribe be held accountable for the conduct of each of its members. Hence it mattered not whether the individuals they had taken were guilty of the murder; it was enough that they belonged to the same tribe, and by right they should die. The patriarch, however, was inclined to mercy, while his people, at the same time, must receive justice. After due deliberation and investigation of the case, the patriarch at length decided that, inasmuch as his people had brought the captive Koods into their own houses, they had, in a sense, become their guests, and, consequently, their lives must be spared. But they might accept a ransom from the Koods; and thus the matter was finally settled.

During five weeks which I spent at the patriarchal mansion, I had an opportunity to see Nestorians of the greatest intelligence and influence from all parts of their mountain abodes,

and to elicit from them such information as I had not an opportunity to collect in any other way. I endeavored by every possible means to collect satisfactory statistical and other information, to which I shall have occasion to recur in other parts of this work. I also visited some of the villages and places of chief interest in the vicinity.

Calleh-d'-Seringa—Church Government—Danger of Travelling—Koordish Chief.

Calleh-d'-Seringa, an ancient castle, now in ruins, which I saw from a distance, is said to have been one of the out-posts or strong-holds of the Nestorians in their early contests with their Mohammedan foes. It was perched upon the summit of an insulated cone of rock, which rises to the height of several hundred feet, and is so very precipitous that it could only be ascended by means of iron pins driven into the rock. As it was said that these pins had mostly given place to wooden ones, I did not feel disposed to risk my neck by making the ascent. It stands in an opening near the foot of Mount Derik, which separates Diss from Jelu. This mountain is regarded as the highest land in these parts; and when I arrived at the patriarch's on the 25th of October, it was covered with such a mass of snow that mules could not cross it.

While snow remains in large quantities at all seasons in the ravines of the highest mountains, the summits of none in this vicinity are entirely covered through the whole year.

Among the multitude of invalids who were brought to me while I remained with the patriarch was a man from the neighboring tribe of Jelu. While passing the mountains, his strength failed him, and he was likely to remain and perish in the snow. In this dilemma, his faithful wife took him upon her shoulders and carried him safely over the mountain summit! The women of that district are more accustomed than most others to perform the arduous labor of men, and they thus acquire their strength.

Their form of church government is essentially episcopal; but, with a single exception in the Jelu tribe, there is not a bishop among the independent Nestorians, where their religious forms have been preserved the most exempt from any foreign influence. It was a singular fact, to which my attention was first called by the testimony of Dr. Buchanan, that there is not a word in the Syriac language expressive of the office of bishop. The Nestorians, in common with the other Syrians, have borrowed the Greek term *episcopos*. This is the more remarkable, considering the fact that the Syriac language was extensively used in Palestine in the days of our Savior, and was spoken by our Lord himself; and considering also the very early date of the Syriac version of the Scriptures, as early as the beginning of the second century. In every case where the term bishop occurs in our version, in theirs it is rendered presbyter or priest.

The patriarch's income is moderate, and he lives in a plain, patriarchal style. Two brothers, and a younger sister about twenty-two years of age, with five or six servants, male and female, comprise his household. As the patriarchs never marry, his domestic affairs were managed by his favorite sister, who supplied our table in the best and neatest style.

After mentioning the precautions he used to avoid awakening the suspicion or cupidty of the Koords, Doct. Grant mentions his departure from the residence of the patriarch.

The parting scene was truly oriental. The patriarch presented me with a pair of scarlet *shawars*, the wide trowsers of the country, trimmed with silk, and one of the ancient manuscripts of his library. It was the New Testament, written on parchment, seven hundred and forty years ago, in the old Estrangelo character. His favorite sister Helena furnished us with a store of provisions sufficient for a week, and sent me a pair of warm mittens, made by her own hands from the soft goat's hair of the country.

Finally, a thousand blessings were invoked upon my head, and ardent wishes were expressed that I might return with associates, and commence among these mountains a similar work to that in which we were engaged upon the plain. Our last repast was finished, the parting embrace was given, and I set off towards the residence of Noorollah Bey, the famous chief of the independent Hakary Koords. He had removed from his castle at Julamerk, the capital, and was now living at the castle of Bash-Kalleh, nearly two days' journey from the residence of the patriarch.

A report that robbers were on the road occasioned some alarm as I pursued my way along the banks of the Zab. But no robbers made their appearance; and I passed on without molestation to the strongly fortified castle of the chief, which was distinctly visible, long before we reached it, from the mountain spur on which it rests.

Most unexpectedly I found the chief upon a sick bed. He had taken a violent cold about three days before my arrival, which had brought on inflammation and fever. I gave him medicine, and bled him, and then retired to my lodgings in the town, at the foot of the mountain on which the castle was built.

In the evening the chief sent down word that he was very sick, and he desired that I should do something to relieve him immediately. I sent him word by his messenger that he must have patience, and wait the effects of the medicines I had given him. About midnight the messenger came again, saying that the chief was still very ill, and wished to see me. I obeyed the call promptly, following the long winding pathway that led up to the castle. The sentinels upon the ramparts were sounding the watch-cry in the rough tones of their native Koordish. We entered the outer court through wide, iron-cased folding doors. A second iron door opened into a long dark alley, which conducted to the room where the chief was lying. It was evident that he was becoming impatient; and, as I looked upon the swords, pistols, guns, spears, and daggers—the ordinary furniture of a Koordish castle—which hung around the walls of the room, I could not but think of the fate of the unfortunate Shultz, who had fallen, as it is said, by the orders of this sanguinary chief. He had the power of life and death in his hands. I knew I was entirely at his mercy; but I felt that I was under the guardian care of One who had the hearts of kings in his keeping. With a fervent aspiration for his guidance and blessing, I told the chief it was apparent that the means I had used were producing a good

effect, though he needed more powerful medicine, which, for a time, would make him worse instead of better; that I could administer palliatives; but, if he confided in my judgment, he would take the more severe course. He consented, and I gave him an emetic, which he promptly swallowed, after he had made some of his attendants taste of the nauseating dose to see if it was good. I remained with him during the night, and the next morning he was much relieved. He rapidly recovered, and said he owed his life to my care. I became his greatest favorite. I must sit by his side, and dip my hand in the same dish with himself. I must remain with him, or speedily return and take up my abode in his country, where he assured me I should have every thing as I pleased. As I could not remain, I must leave him some of the emetics which had effected his cure.

The chief had just heard of the case of a Koordish woman, from whose eyes I had removed a cataract while I was at the patriarch's residence. With a spice of the characteristic passion of her sex, she was curious to know what had been the effect of the operation, and, long before the prescribed time, she removed the bandage from her eyes. But so strange was the prospect that opened before her, that she was frightened, and immediately bound up her eyes, resolved thereafter to abide by my instructions. This story was so amusing to the chief, that he continued to divert himself by rehearsing it to his courtiers, with encomiums upon my professional skill too oriental to repeat. He is a man of noble bearing, fine, open countenance, and he appeared to be about thirty years of age. He was very affable, and on my departure he made me a present of a horse, as an expression of his gratitude for the restoration of his health.

Doct. Grant, proceeding through Salmas, arrived at Ooroomiah on the 7th of December.

Second Visit to Julamerk—Koordish Bey.

Of his second visit to the mountains, Doct. G. gives the following account—

During the winter, two brothers of the patriarch, one of them his designated successor, made us a visit, and urged the extension of our labors through all parts of their country; and the patriarch himself wrote a cordial letter, renewing his invitation for me to repeat my visit in the spring.

The following is an extract from the patriarch's letter, in which reference is had to the desires he had expressed for the extension of our labors. It is dated from the patriarchal cottage, "with prayer and blessing." * * * "My heart went with you, O Doctor, in the day that you went from me: but after I heard that you had arrived in safety, I greatly rejoiced. If you inquire of my affairs, and what I have to say, it is that word which we spoke. What I said to you before is what I have to say now. You and I are one, and there is no change touching the things you heard from me. And again may you be a blessing, and blessed with the blessings of God and the words of salvation: and may he give you joyful seasons and length of years, and remove and keep from you troubles and disquietudes."

I was desirous to promote, as far as possible, the friendly regard and confidence of the patriarch, improve our acquaintance, acquire additional information, and especially to remove any remaining doubts of the practicability and safety of travelling or residing in the mountains or among the Koords on their borders. I therefore resolved to pass through the regions of Central Koordistan, and revisit the patriarch, and proceed thence on my route towards my native land.

I left Ooroomiah on the seventh of May, 1840, accompanied by my little son, Henry Martyn, then about four years of age, together with the two bishops, mar Yohanaan and mar Yoosuph, who are connected as coadjutors with our mission. At Salmas we were joined by the two brothers of the patriarch mentioned above, and a number of Nestorians, who were returning to their homes in the mountains, after spending the winter upon the plains.

Our way over the mountains from Salmas was so obstructed by the snow, that we were benighted upon their summits, and slept under the open canopy of heaven, while the temperature was quite below freezing. But, fortunately, the patriarch's brothers had with them a quantity of carpeting, by means of which we made ourselves comfortable, and rested quietly till about three o'clock in the morning, when we proceeded on our way by the light of the moon. On descending into the valleys along the sources of the Zab, we found numerous bands of Koords living in their black tents and pasturing their flocks; but they offered us no molestation, and we passed on to the fortress of Bash-Kalleh.

My friend, the Koordish chief, was absent in the Turkish dominions, where we shall meet with him hereafter. I spent the night with the local governor, from whom I received a friendly welcome. The next morning I continued my route along the course of the Zab towards Julamerk, which I reached on the evening of the second day. The road was much obstructed by the remains of avalanches which had slid down the steep mountain sides; and into one of these my horse made a sudden plunge, and sent me and my little son over his head into the snow, but without our receiving material injury. Once or twice afterwards we experienced similar falls; but I usually dismounted wherever there was apparent danger.

The approach to Julamerk from the river is very grand. The road rises along the face of the mountain, till at length the traveller looks down from an almost perpendicular height of more than a thousand feet. It was a part of the road which the governor of Salmas had described, in the strong figurative terms already mentioned. The castle of Julamerk stands upon an insulated mountain, in an opening between the higher ranges. It is distant three or four miles from the river, which is visible through the opening ravine.

The bridge leading to the patriarch's residence had been swept away a few hours before my arrival, so that I could not cross the river and visit the tribes of Jelu, Bass, and Tehoma, as I at first intended; but I was so happy as to find the patriarch a guest with Suleiman Bey, the then presiding Hakary chief of Julamerk. My reception was most gratifying; and during ten days which I spent in the castle, all my former impressions regarding the practicability and immediate importance of a mission in the

mountains were fully confirmed. The confidence and interest of the patriarch in our work appeared to be increased, and he was joined by the chief in his repeated invitations for me to remain or speedily return.

May 25th, 1840. It was afternoon before I could leave the Koordish bey; for, after all other business was finished, and he had written a letter to the next chief beyond the borders of the Hakary country, he constrained me to wait for a repast, of which he partook with me; while his mother prepared food for us to eat on the road, spreading honey over the bread with her own hands, and rolling it up with great care. She then brought forward a bag of raisins and nuts, into which she put a small loaf of sugar, and gave it to my son, who had become a great favorite with her and with the whole household, especially with the little Koordish children. He was now able to speak three languages, Turkish and Syriac as well as English. The patriarch's sister had also sent a quantity of bread, in which was rolled up a large supply of *hobeia*, or honey, butter, and flour simmered together so as to form a kind of rich cake. His mother sent us bread, cheese, and eggs, so that our *scrip* was really very well furnished by our benevolent friends in these wild mountain,—a kindness, to appreciate which one must place himself in the same dependent circumstances, and remember that there was a scarcity of food approaching to a famine. Wheat was selling at five or six times its ordinary price, and scarcely to be obtained at all. The bey had already given my son a small sum of money, in anticipation of our proceeding next day by way of Mosul, telling him that he would have given him a mule to ride, but, on account of the snow, the roads were impassable for mules. His mother, at the same time, suspended a small gold coin, with some beads, to my son's neck, as a memento of her affection.

Such were some of the tokens of kindness which the Lord put it into the hearts of this people to bestow upon the pilgrim missionary in this land of violence and blood. May he reward their kindness by the gift of his word and Spirit; and oh, may I be made the honored instrument of leading them to the great Physician of souls, and thus impart a more sovereign balm than all that art or science can produce!

As we proceeded down the narrow, rugged path cut out of the mountain, and anon cast a glance down the fearful abyss, it looked more terrible than it had ever done before. I was glad, therefore, to dismount and walk for half an hour over the most dangerous part of the road, rather than trust myself to the sure-footed mule, who might, by one false step, dash me in pieces at the foot of the precipitous declivity. Having descended to the bed of the river, we continued along its bank, until about sunset, when we encamped for the night in the open air, while the boisterous Zab sung our lullaby in notes of solemn bass. The night was clear, the stars shone with unwonted splendor, and all was hushed to silence save the river's loud roar. On either side, the everlasting mountains reared their adamantine crests, till they appeared to touch the skies; all seemed to invite to communion with nature's God. Three fierce-looking Koords had spread their brawny limbs by the side of a blazing fire, which they had kindled to supply their lack of clothing, while we were in a good degree

protected from the chills that now advanced upon the night breeze. At such an hour and in such a place, so suited to deeds of darkness, it was sweet to realize a present God, and to know that the "angel of the Lord encampeth round about them that fear him for their deliverance."

Koordish Encampments—Murder of Shultz—Town and Lake of Van.

28. Still among mountains. Passed several villages and encampments of Koords, at some of which we stopped for refreshments, giving medicines to the sick. The Koordish women in one of the black Koordish tents gave us two or three pairs of native socks, and a small piece of tent-cloth made of hair. About an hour before sunset we passed a large encampment of the Hertush Koords, who are among the most formidable robbers in the country. Their chief came out to inquire who I was, and some of the people gratified their curiosity by gazing at my Frank costume, while the large shepherd-dogs barked at us from a respectful distance. But no molestation was offered us, and we passed quietly on to the next encampment, where we stopped for the night. Here we found the chief of the clan sick of a fever, and many suffering from ophthalmia or other complaints, so that I was evidently no unwelcome guest. Our tent was about forty feet long, and eighteen or twenty wide: one side left quite open, while a web of reeds formed the other sides. The ample roof of black hair-cloth was supported by a number of small poles, and secured with cords and wooden pins driven into the earth. About one fourth of the tent was fenced off with a wicker trellis, for the lambs of the flock, which were kept there during the night. The lambs are only suffered to go to their dams at particular times to obtain nourishment, after the people have secured the larger share of the milk for themselves. The milk of their flocks is a more important consideration with an oriental than the wool or the flesh. It is regarded as quite superior in quality to the milk of cows, especially for their favorite *yoghurt*, or sour curd. An exclamation of surprise always follows the assertion that we Americans never milk our sheep.

29. About three hours' ride brought us to the castle of Bash-Kalleh, which we entered by a more easterly road than the one at which we left it.

In the valley of a small creek we stopped for a short time, where Shultz fell a victim to the perfidy of the Koords. We did not think it expedient to inquire of our Koordish muleteers for the place of his burial; but I was informed by an intelligent Armenian, whose sons aided in the interment of his remains, that a small pile of stones marks his resting-place. The last sad office was performed secretly by some Armenians of Bash-Kalleh, who dared not remove the body to a consecrated burying-ground, for fear of the Koords. One of Shultz's servants escaped to this place, where he was taken and put to death, lest he should divulge the circumstances of the murder of his master. Entire secrecy was enjoined upon every one; but it was not long before the report reached Persia, and redress was demanded by the prince. In consequence of which, the immediate agent in the murder was put to death by those who are said to have been the first instigators of the

bloody deed. I was told that my safety would have been doubtful, if that man had been still alive, as he would have thought that I had come to avenge the death of a countryman, and he might have killed me to avoid falling a victim to justice through my agency.

I had been told that the desire of plunder was the motive which led to the death of this indefatigable traveller. As he is said to have entered the country with considerable baggage, and to have made valuable presents to the chiefs, they would naturally suppose that his effects were of inestimable worth. But I am assured by many of the most intelligent of the Nestorians and Armenians who were in the country at the time, that Shultz had just made a visit to the opium mines, and that the Koords believed, from the brilliant yellow color of the mineral, that he had found it to contain gold, and that he would cause an army to come and take possession of their country. This impression was strengthened by the circumstance that he was seen making scientific observations, measuring their castles, and writing down the observations he had made. Too great caution could be observed on these points by the traveller in such a country as this.

We remained three or four days in Bash-Kalleh, not being able to obtain horses before Saturday, and then choosing to remain until Monday where we could spend a quiet Sabbath. We found the place dull and uninteresting in the extreme, and were thankful to obtain enough barley-bread to satisfy the demands of nature. Still we were treated with great kindness.

June 1. It was late in the afternoon before we could get away; our muleteers, in common with the people generally, having business in the bazar (if a few poor stalls poorly supplied deserve that name,) it being the "market-day" for the week. In the smaller towns, one day in the week is generally observed as the market-day, and that day is usually the Christian Sabbath. Hence Sunday in Turkey is called *bazar gun*, or literally, "market-day."

About two hours out, our little party, six or eight in all, were suddenly alarmed by the appearance of armed horsemen in the gleens of the mountain above us. As they were but indistinctly observed, and then suddenly disappeared, there was scarcely a doubt that they were robbers; and those of our party who had fire-arms put them in readiness to defend themselves. My two Nestorian attendants agreed with me, that it was better to suffer ourselves to be quietly robbed of the few effects we possessed, than to attempt to take any man's life.

Poorly mounted, as we were, it was quite evident that flight was out of the question; and we should only invite pursuit, if we showed any timidity by the attempt. It was therefore resolved to keep on our way, remaining in a compact body, with what show of preparation for defence we could make. The mutaselim, or local governor of Bash-Kalleh, had assured me of entire safety on this road, and, moreover, promised me the protection of three of the chief's servants, who were then going to Van. The supposed robbers proved to be our desired protectors.

We proceeded over a chain of mountains, on which large banks of snow were still remaining, to the strong castle of Mahmoodieh, and thence to Van, or, as it is usually pronounced, Wan. It is a walled town or city,

overlooked by an immense "rock of defence," which supports an ancient castle, and is embosomed in extended fruitful gardens, which form the summer residence of a large number of the people. Of these, a considerable portion are Armenians, who are said to number 40,000 in the district.

The lake abounds in fish, which are made an article of commerce with the surrounding districts. The water of lake Van is so alkaline that the people use it for making their soap; while the salt from the lake of Ooroomiah is sufficiently pure for culinary use. and the water is so heavy, that a man will sink no lower than the top of his shoulders. Both Van and Ooroomiah are several thousand feet above the level of the sea, and the winters are as cold as in New York.

I remained ten days at Van, and had repeated interviews with my old friend Nooroolah Bey, the Koordish chief whom I had cured during my memorable visit to his castle in Bash-Kalleh. I had often been pleasantly reminded of him by the wild Koords of his mountains, who uniformly spoke of me as the physician to their chief. Whenever I was introduced to a stranger, the immediate inquiry was made, "What, the physician of our chief?"

It was gratifying to find him still cherishing the friendly feelings with which he welcomed me; but it remains to be seen how valuable his friendship may yet prove. Changes have occurred which have modified his power, and hereafter the traveller through his heretofore lawless country will have less to fear. It is now placed under Turkish jurisdiction. The chief has bartered his independence for an appointment from the pasha of Erzeroom; and he was returning, an officer of the porte, to govern his spirited clans, whom he had found too restless to control by his single arm. He also foresaw that the extension of European influence, and the consequent changes occurring in the East, might, at no distant day, wrest his independence and his country from him. He therefore deemed it wise to make such voluntary overtures, as would enable him to retain his station as the immediate head of the Hakary tribes.

On my way from Van to Erzeroom, I met with a pleasing instance of the value of foreign protection to the traveller in these countries. While I was sleeping under the tent of a petty Koordish chief, a horse belonging to my party was stolen in the night. I told the chief that he must see that it was returned, or I should make complaint to the English consul. The horse was soon restored.

The work of Doct. Grant, from which these extracts are taken, with the valuable map which accompanies it, describes a country hitherto almost wholly unknown to the nations of Protestant Christendom; and gives a view of the character and social condition of a people in behalf of whom the friends of missions in this country have of late been induced to feel a lively interest, and for the introduction of Christian knowledge and piety among whom, it is hoped, they will be incited by this book to make prompt and vigorous efforts.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

SYRIA AND THE HOLY LAND.—Under date of December 14th, Mr. Thomson writes from Beyroot, that though the mission was still in great confusion, in consequence of their being broken up by the war last autumn, yet the goers and comers are many, and the opportunities for active missionary work were never better or more numerous. The mission have opened another school at Beyroot, which is already full; and they have also commenced one in the mountains among the Druzes. The teacher of this last is a Druze pupil of the seminary. The applications for admission to the seminary are numerous; and the pupils recently taken are of a higher order than those previously admitted.

Mr. Wolcott writes, on the same day, that all was comparatively quiet about Beyroot. Ibrahim Pasha was still at Damascus with about 30,000 men, waiting the issue of the negotiations then pending. No aggressive movement appeared to be contemplated. A large detachment of Turkish troops was quartered at Beyroot, to the great annoyance of the inhabitants, whose houses they occupied. The amount of sickness, suffering, and mortality was extreme. A terrific gale had just been experienced, which had put the British fleet in great jeopardy.

Mr. Whiting, writing from Jerusalem, 10th November, after mentioning that all communication with the rest of the world, and even with their friends at Beyroot had been cut off during the autumn by the war, and was but just then re-opened; and also that all the missionary circle in the Holy City had been preserved in safety, proceeds to say—

Several of our number have, during the last two months, been brought down by fevers to the very gates of the grave, and almost every one of us, including the native children in our families and others of our household, have suffered more or less from sickness. Had the political storm that has been raging at the north, extended to this district, compelling us to flee, as our brethren at Beyroot were obliged to do, the consequences must have been most serious, and in all human probability fatal to some of us. Some of the English residents in Jerusalem thought it prudent to leave the country, and did so: and some of our friends expected that we should be obliged to do the same. How kind and merciful is that providence which has given such a direction to the course of events, that the whole country south of Acre remained entirely undisturbed; so that neither has flight been necessary, neither has a hair of our heads been injured. Our kind friends, who have thought of us during this season of anxious suspense, and who, for their brethren and companion's sake, have often said of Jerusalem, "Peace be within

thee," will notice with gratitude that their prayer has been literally answered. Since the fall of Acre, the whole of the southern part of the country has peaceably submitted to the authority of the sultan, and received governors appointed by Azzar Pasha, now at Beyroot.

MAHRATTAS.—Mr. Ballantine writes, January 29th, from Ahmednuggur, that all the members of the mission families at that station were enjoying a good measure of health, and very little sickness had been experienced by them during the preceding year. The boarding and free schools under the care of the mission were in a prosperous condition, and Dajeeba, Narayan, and Haripunt, the last two being the young brahmins whose conversion and character were noticed at pages 263, 301, and 428, of the last volume, continued steadfast in their profession, and were actively and usefully engaged in the labors of the mission.

SOUTHERN INDIA AND MADRAS.—Mr. Winslow, writing from Bangalore, where he was spending a few months on account of the ill health of his family, urgently recommends that two missionaries be sent to the Nielgherries, at least two more for the Canarese, inhabiting the Mysore country, and two or more to the Teloo-goos, above Madras. The Tamul people, he states, are estimated at 10,000,000 and have seventy-five missionaries laboring among them; among the Teloo-goos, numbering 8,000,000, there are but five missionaries; and among the Canarese, numbering 7,000,000, there are but twelve. "The cause of Christ in India," he adds, "has suffered greatly within a few months past, in the death of Pearce, Piffard, Parsons, and Wybrow, in Bengal, Squabridge, Reid, and Knight, in this region, and Hughes and Evans at Malacca.

The Rev. Ira Tracy, of the mission at Singapore, who had been residing some time at the Nielgherries, on account of the impaired health of himself and wife, without deriving serious benefit from the change, was at Dindigul December 12th, on his way to the coast, whence he expected to take passage for the United States.

CEYLON.—Mr. Minor, superintendent of the mission-press at Manepy, writes, 8th January, that the printing executed there during the last six months of the year 1840 amounted to 13,172,350 pages; of which 9,500,000 consisted of portions of the Holy Scriptures. The number of native workmen employed was eighty-six, of whom twenty-seven were church-members and five or six others were candidates.

NEW-YORK INDIANS.—Mr. Bliss writes from Cattaraugus January 19th, that the religious meetings had for some months been small, in consequence of the absence from home of many of the church-members. He adds that never, probably, were more Indian children in school on the reservation, than when he wrote. At the station the school consisted of thirty Indian and six white pupils. The school near the lake embraced twelve or fifteen pupils, and the school sustained by the Quakers embraced between thirty and forty.

Mr. Hall writes from Alleghany, 22d March, that the Lord had blessed his labors during the winter. Some eight or ten of those church-members, who, under the excitement occasioned by the agitation of the removal question, had grievously backslidden, appear to have been brought to repentance, and have been restored to the fellowship of the church. Six individuals of adult years, and one an aged grandmother, have been added to the church, and two others were expected to be added when the next opportunity should occur. The Spirit of the Lord was still obviously operating on the hearts of many.

SILOUX.—Mr. S. W. Pond writes from near Fort Snelling, in January, that he and his associates have never had so good an opportunity to instruct the Indians and learn their language as for some months past. Ten or fifteen families are spending the winter within two miles of him, whom he visits every week to make known to them the gospel. Thus far they have been well received by the Indians, and it is hoped that a portion of them are learning something of the way of salvation. No war-parties had molested that band of late.

HOME PROCEEDINGS.

ORGANIZATION OF AN AUXILIARY.

NEW-YORK.—The *Presbytery of Otsego*, at their meeting in Hartwick, 10th February, organized themselves into an auxiliary society, with the design to have collections made annually in all the congregations by male and female collectors. The officers elected are—

| | |
|--------------------------|-------------------------------|
| Rufus S. Peters, Esq., | <i>President;</i> |
| Dea. I. T. Gilbert, | |
| Eld. Albert North, | |
| Rev. I. W. Paddock, | <i>Vice Presidents;</i> |
| Rev. S. P. Storrs, | |
| Davis Cotes, Esq., | |
| Rev. Alfred E. Campbell, | <i>Cooperstown, Secretary</i> |
| and Treasurer. | |

On the 12th of February the anniversary of the auxiliary was held in the Presbyterian Church in Hartwick, the president in the chair. The secretary made a statement of the past efforts of the presbytery, with suggestions as to future measures, and the meeting was addressed by the Rev. C. Eddy, Agent of the Board.

Donations,

RECEIVED IN MARCH.

| | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| <i>Board of Foreign Missions in Ref. Dutch chh.</i> | |
| W. R. Thompson, New York, Tr. | 808 00 |
| <i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i> | |
| Addison, C. Elmore, | 50 00 |
| Bridport, Cong. so. | 61 19 |
| Cornwall, Gent. 82,83; la. 46,85; | |
| mon. con. 31; | 160 68 |
| Middlebury, Gent. (of which to constitute WILLIAM SLADE an Hon. Mem. 100;) 141,85; la. (of which to constitute SOLOMON STODDARD an Hon. Mem. 100;) 114,38; mon. con. 21; | |
| Philadel. so. of coll. 3,69; | 280 92 |
| New Haven, Gent. 40; la. 25; chil. of mater. so. 1,46; | 66 46 |
| Shoreham, Cong. so. 65,75; gent. 30,50; la. 90; | 186 25 |
| Weybridge, Gent. 22,75; la. 22,25; 45 00—850 50 | |
| <i>Auburn and vic. N. Y. By H. Ivison, Jr. Agent,</i> | |
| Auburn, 1st presb. chh. sab. sch. for <i>Lavinia Hopkins</i> , Ceylon, 20 00 | |
| Aurora, Presb. chh. mon. con. 20; for <i>Salem Town</i> , Ceylon, 20; | 40 00 |
| Berkshire, | 21 00 |
| Cortlandville, Rev. P. Lockwood, 10; Mrs. Lockwood, 10; O. Stim-son, 10; I. D. L. 4; | 34 00 |
| Geneva, 1st presb. chh. | 8 00 |
| Groton, 1st cong. chh. coll. 58,11; bal. of sub. 6,50; | 64 61 |
| Homer, Presb. chh. mon. con. 45; | |
| B. B. Woolworth, 10; | 55 00 |
| Scipio, 2d chh. | 1 27 |
| West Linklaen, | 1 34 |
| Windsor, Mon. con. | 3 00—948 22 |
| <i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i> | |
| Centerville, S. cong. chh. mon. con. | 12 35 |
| Dennis, Mon. con. | 3 25—15 60 |
| <i>Boston and vic. Ms. By S. A. Danforth, Agent,</i> | |
| (Of which fr. la. so. for prop. chris. among the Jews, for sup. of Mr. Schaeffer, 308,40; N. Crosby, 14,50; J. P. C. dec'd, 1,10; la. 1;) | 2,348 64 |
| <i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i> | |
| Binghamton, H. M. Gregory, | 57 00 |
| Buffalo, 1st presb. chh. coll. 128; mon. con. 37,73; Park presb. chh. 15,73; | 181 46 |
| Lancaster, Asso. | 2 00 |
| Youngstown, Chh. | 159 22—399 68 |
| <i>Caledonia co. Vt. Confer. of Chhs.</i> | |
| E. Fairbanks, Tr. | |
| Danville, Gent. 70; la. 50; mon. con. 16,24; chil. miss. asso. 7,82; (of which to constitute Mrs. R. C. HAND an Hon. Mem. 100;) | 144 06 |
| Peacham, Cong. chh. and so. 54,73; E. P. 1; | 55 73 |
| St. Johnsbury, 1st chh. and cong. mon. con. 24; la. 4; chil. of mater. asso. 1; | 29 00 |
| Waterford, Cong. chh. and so. | 40 69—269 41 |
| <i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i> | |
| Rindge, Mon. con. | 36 34 |
| Sullivan, Miss L. W. | 1 90 |
| Swanzey, Chh. and so. | 28 40 |
| Westmoreland, Mon. con. | 4 00 |
| | 69 74 |
| <i>Ded. expenses paid by aux. so. 4 06—65 68</i> | |
| <i>Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.</i> | |
| Burlington, Chh. and so. 55,75; la. 66,45; mon. con. 25,80; | 148 00 |
| Charlotte, Chh. | 30 10 |
| Colchester, do. | 6 02 |
| Essex, La. | 6 00 |
| Hinesburgh, A friend, 2; do. 1; | 3 00 |
| Jerico, 1st chh. 30,64; cent so. 10; | 40 64 |
| Milton, Chh. and so. | 32 30 |
| Underhill, So. | 17 50 |
| Williston, Gent. 36,02; la. 25,42; | 61 44—345 60 |

Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
 Baldwin, Mrs. C. Richardson, 5 00
 Gorham, Mon. con. 50 00
 Portland, Rev. D. Claves, 2 00
 Waterford, Gent. and la. 53,67;
 Mrs. Ruth Warren, dec'd,
 39,95; W. W. Green, 8; Mrs.
 M. Chapin, 3; 103 92—160 92

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
 Rowley, 1st par. special coll. 70 00

Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.
 Danvers, Cong. chh. a fem. mem.
 to constitute Rev. THOMAS P.
 FIELD an Hon. Mem. 50 00
 Hamilton, Cong. so. 8,75; mon.
 con. 13; 21 75
 Lynnfield, Cong. so. which and
 prev. dona. constitute Rev.
 HENRY S. GREENE, an Hon.
 Mem. 33 00—104 75

Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.
 Norwalk, 2d cong. chh. 16 60

Geneva and vic. N. Y. By C. A. Cook, Agent,
 Adams, Presb. chh. 29; J. H.
 Whipple, 15; 37 00
 Bangor, 1 00
 Burrville, 1st cong. chh. 5 88
 Canandaigua, Cong. chh. W.
 Antis, Jr. 69,72; I. L. Wood-
 ruff, 58 78; Rev. Mr. Thomp-
 son, 30; S. H. Andrews, 20;
 H. Howe, 20; A. Sackett, 10;
 indiv. 36,50; 945 00
 Champion, 1st cong. chh. 31 19
 Champlain, Benev. so. 251; Mrs.
 Hubbell and chil. for *Silas*
Hubbell, Ceylon, 25; 276 00
 Chazy, J. C. Hubbell, which
 and prev. dona. constitute
 FREDERICK T. MYGATT of
 Newark, N. J., an Hon. Mem. 25 00
 Copenhagen, 1st cong. chh. 3 40
 Crown Point, A. Penfield, to
 constitute Mrs. ALLEN PEN-
 FIELD an Hon. Mem. 100;
 D. O. P. 1; C. S. H. 50c. L. H.
 P. 50c. 102 00
 Essex, 1st presb. chh. 4 00
 Fort Covington, Juv. asso. for
 Sandw. Isl. miss. 10 00
 Henrietta, Mon. con. 6 00
 Keesville, Coll. 94,65; mon. con.
 9,11; 103 76
 Lewis, 1st cong. chh. F. B. 1,13;
 R. M. 1; 2 13
 Livonia, Evan. so. 85 00
 Ludlowville, Presb. chh. 30 00
 Malone, Coll. 70,63; mon. con.
 17,30; juv. so. 5; 92 93
 Martinsburgh, 1st presb. chh. 16 50
 Moriah, Cong. chh. 27,08; R.
 Porter, 10; Mrs. A. M. 4,50;
 Mrs. I. W. G. 2; 43 58
 Painted Post, 52 72
 Perry, L. B. Parsons, 50; Vil-
 lage chh. 33; mon. con. 20;
 to constitute Rev. I. E. PAGE
 an Hon. Mem. 103 00
 Sackett's Harbor, 1st presb. chh.
 45,06; la. 30; 75 06
 Smithville, Cong. chh. 14 22
 Ticonderoga, 1st cong. chh.
 benev. so. 12 00
 Walworth, Presb. chh. 27 00
 Watertown, 1st presb. chh.
 102,98; mon. con. 50; 2d do.
 47,05; mon. con. 15,23; 915 26
 West Gains, ZELOTUS SHELTON,
 which and prev. dona. consti-
 tute him an Hon. Mem. 51 10
 Youngstown, H. H. Smith, to
 constitute JOHN A. HYDE and
 Miss LAURA A. SMITH of
 Youngstown, EDWIN SMITH,
 Cleveland, O., HENRY SMITH,
 Cherry Valley, and Mrs. LUCY
 FULLER of Hampton, Ct.,

Hon. Mem. 1,000 00
Mrs. Ann Bean, 3 87
 2,674 00
 Ded. loss on coll. and rem. 7 40—2,667 20

Grafton co. N. H. Aux. So. W. Green, Tr.
 Lebanon, Mr. Cook's so. contrib. 54;
 mon. con. 46; 103 00

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
 Farmington, Mrs. P. James, 20 00
 Hartford, 1st so. gent. 811,25;
 H. Hudson, to constitute ME-
 LANCTHON HUDSON, EDWARD
 MCK. HUDSON, HANNAH M.
 HUDSON and ELIZABETH MCK.
 HUDSON, Hon. Mem. 500; 1,311 25
 Terrysville, Coll. 150; mon.
 con. 45; 195 00—1,526 25

Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.
 Amherst, To constitute Rev.
 WILLIAM T. SAVAGE an Hon.
 Mem. 52 50
 Francetown, Mon. con. 30 00
 Hancock Factory Vill. La. 18 22
 Mont Vernon, Cong. chh. 19 47
 New Ipswich, Mrs. D. Everett,
 Pelham, J. Tyler, to constitute
 Miss HANNAH F. TYLER an
 Hon. Mem. 100 00—230 19

Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.
 Edgecomb, Cong. chh. 20 04
 Lisbon, T. Moody, 1 00
 Wiscasset, Cong. chh. and so. 72 00—93 04

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
 Bethlehem, Mrs. Bellamy and
 Mrs. Williams, for *Elizabeth*
Hillhouse, Ceylon, 20 00
 New Milford, Miss Farren,
 Lowell and vic. Ms. Char. So. 2 00—22 00
 W. Davidson, Tr.
 Lowell, 1st cong chh. sab. sch. class, 7;
 a friend, 5; 12 00

Merrimack co. N. H. Aux. So. G. Hutchins, Tr.
 Concord, Mon. con. 13,06; S.
 chh. and so. 20; mon. con. 15;
 do. 15; W. par. cong. so. 15;
 Rev. W. Clark, 50; 113 06
 Dunbarton, Coll. 38; mon. con.
 3,50; 41 50
 Henniker, Cong. chh. 7 13
 Pembroke, Gent. 15,56; la. 16,06; 31 62
 South Bradford, Cong. chh. mon.
 con. 4,79; M. A. H. 2,75; 7 54
 Wilmot, Mrs. O. Jones, for Ore-
 gon miss. 3 50—204 35

New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
 Clinton, Cong. so. 19,56; mon.
 con. 16,61; 36 17

New Haven co. Ct. Western Conso.
 A. Townsend, Jr. Tr.
 Derby, 1st cong. so. sab. sch. for *Harry*
Jackson, Ceylon, 20 00

New London and vic. Ct. Aux. So. C. Chew, Tr.
 Stonington, 2d cong. chh. mon. con.
 and at com. 47 00

New York City and Brooklyn, Aux. So.
 J. W. Tracy, Tr.
 (Of which fr. Mrs. Mary A. Belden,
 dec'd, 10; AUGUSTUS AVERILL,
 which constitutes him an Hon.
 Mem. 100; sab. sch. No. 69, in Ref.
 D. chh. for sch. among Indep. Nes-
 torians, 8,44; inf. sch. in McDou-
 gall-st. for do. 3;) 1,291 64

Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
 Dorchester, Mrs. E. Simmons,
 for miss. to Siam, 10 00
 Dover, Rev. G. Champion, to
 constitute DAVID P. JUDSON
 of Stratford, Ct., and JOHN
 LARNED of Webster, Hon.
 Mem. 223 00
 Medfield, Mon. con. 12 34
 Milton, Evan. chh. ARNETHON
 TUCKER, which and prev.
 dona. fr. chh. constitute him
 an Hon. Mem. 56 00
 Roxbury, Eliot chh. and so. (of
 which for Nestorian miss. 40;)

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| 480.80; mon. con. in do. 12.75; la. 159.91; | 653 91—949 25 |
| <i>Northampton and vic. Ms. Aux. So.</i> J. D. Whitney, Tr. | |
| Profits of Herald Agency, 1840, viz. Ashfield, 4; Buckland, 2; Charle- mont, 5; Chesterfield, 1.50; Con- way, 1; Goshen, 1.50; Granby, 4.50; Hadley, 9.50; Hatfield, 7.50; Hawley, 1.50; Middlefield, 5 ⁰⁰ . Northampton, 14; Norwich, 50c. Southampton, 1.87; South Deer- field, 3.50; South Hadley, 3; Westhampton, 2.50; Whately, 3.50; Williamsburgh, 2.50; Wor- thington, 2; ded. am't paid for freight, 6; | 65 87 |
| Northampton, W. H. S. to consti- tute SOLOMON STODDARD and Mrs. SARAH STODDARD Hon. Mem. | 200 00—265 87 |
| <i>Norwich and vic. Ct. Aux. So. F. A.</i> Perkins, Tr. | |
| Bozrah, Gent. 28.55; la. 18.66; mon. con. 13.29; | 60 50 |
| Norwich, 3d chh. gent. 49.50; la. 49.22; mon. con. 21.36; | 120 08 |
| Salem, La. | 15 00—195 58 |
| <i>Pilgrim Association, Ms.</i> Marshfield, S. par. miss. asso. | 39 00 |
| <i>Rockingham co. N. H. Confer. of Chhs.</i> J. Boardman, Tr. | |
| Greenland, Fem. miss. so. | 26 50 |
| <i>St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.</i> Canton, Mon. con. | 10 00 |
| East Stockholm, Indiv. 44.84; E. S. H. 10; | 54 84 |
| Gouverneur, Mon. con. 27.81; coll. 23.72; | 51 53 |
| Hopkinton, Indiv. | 29 44 |
| Lower Norfolk, | 9 25 |
| Massena, | 1 31 |
| Parishville, | 1 97 |
| Potsdam, Mon. con. 5.62; Mrs. McC. dec'd, 7.50; coll. to con- stitute D. S. SHELTON of Northampton, Ms. an Hon. Mem. 117.15; | 130 37 |
| Richville, | 75 |
| Upper Norfolk, | 2 00 |
| | 291 46 |
| Ded. expenses paid by aux. so. | 9 67—281 79 |
| <i>Stafford co. N. H. Aux. So. E. J. Lane, Tr.</i> Centre Harbor, Cong. chh. 15; mon. con. 5; | 20 00 |
| <i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i> Attleboro', Mr. Crane's so. mon. con. | 19 00 |
| Freetown, Mr. Robinson's cong. | 15 00 |
| Seekonk, La. | 37 50—71 50 |
| <i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i> Union, Mon. con. | 3 50 |
| Willington, Cong. chh. and so. to constitute Rev. DAVID BAN- CROFT an Hon. Mem. | 50 00—53 50 |
| <i>Valley of the Mississippi, Aux. So.</i> G. L. Weed, Tr. | 1,319 36 |
| <i>Western Reserve aux. so. By Rev.</i> H. Coe, Agent, Cuyahoga co. Brecksville, 1; Euclid, Mon. con. 5; Geauga co. Burton, 42.25; Claridon, Mr. and Mrs. Tay- lor, 3.50; Huron co. Monroeville, 28.35; Medina co. Litchfield, 17.20; Medina, 18.88; mon. con. 53.19; E. Durham, 12; D. King, 10; Portage co. Atwater, Benev. so. 20; Streets- boro', 8; Summit co. Cuyahoga Falls, which and prev. dona. constitute Rev. WILLIAM CLARK an Hon. Mem. 34; sab. sch. chil. 5; Hudson, Wea. res. coll. 6.98; Middlebury, Mon. con. 7.66; Richfield, 10.13; Tall- madge, Sab. sch. asso. 16.30; a bal. 59c. Trumbull co. Vernon, 1; West Farmington, 17.06; ded. loss on this and prev. rem. 33.25; | 254 84 |
| By T. P. Handy, Agent, Cleveland, Mon. con. 20.69; Mrs. L. | |

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| Day, 10; Elyria, Fresh. chh. 8; Gran- ger, Mon. con. 4; Wellington, S. Felton, 1; | 43 60 |
| <i>Michigan aux. so. By E. Bingham, Tr.</i> Ann Arbor, Mon. con. | 59 00 |
| Birmingham, Chh. | 1 25 |
| Branch, Rev. L. Robbins, | 1 00 |
| Detroit, Av. of gold chain, 20; G. E. Hand, 10; Mrs. Camp- bell's class, 1.50; I. H. T. 1; C. N. E. 1; | 33 30 |
| Dexter, Chh. and cong. | 18 00 |
| Lima, Cong. chh. | 16 50 |
| Livonia, Mrs. A. | 1 00 |
| Milford, Chh. | 1 68 |
| Mt. Clemens, Chh. and cong. 15; W. G. P. 1; | 16 00 |
| Northville, H. S. Bradley, 6; H. B. 1; | 7 00 |
| Pontiac, Cong. chh. mon. con. 16.63; W. Draper, 5; | 21 63 |
| Romeo, Mon. con. 9.12; chh. and cong. 5.50; | 14 62 |
| Stoney Creek, Chh. and cong. | 15 00 |
| Wins Lake, Chh. | 11 00 |
| | 207 98 |
| Ded. dis. on unc. money, | 7 00—209 98 |
| <i>Washington co. Vt. Aux. So. J. W.</i> Howes, Tr. | 10 00 |
| <i>Watertown and vic. N. Y. By A. Ely.</i> Antwerp, Chh. 8.70; Champion, do. 4; Rodman, do. 12.35; Rutland, do. 9.78; Smithville, do. 4.94; Watertown, 1st chh. sab. sch. for George Boardman, Ceylon, 20; Black riv. and lit. ins. mon. con. 16.40; | 76 17 |
| <i>Windham co. Vt. Aux. So. Rev. C. Kidder, Tr.</i> Westminster, E. par. Rev. J. Easty, 8.50; West, so. of morals and miss. 53.20; fem. char. so. 3d pay. for a child at Singapore, 25; mon. con. 2.01; | 88 71 |
| <i>Windham co. North, Ct. Aux. So. J. Williams, Tr.</i> Abington, Rev. N. S. Hunt, 10; la. 33.41; | 43 41 |
| North Killingly, Gent. 33.75; la. 36.95; | 70 00 |
| North Woodstock, Village Cor- ners, Gent. 71.60; la. 53; Mud- dy Brook, Chh. and so. (of which to constitute JOHN C. SMITH an Hon. Mem. 100.) 960; | 384 60 |
| Pomfret, Gent. 148.83; la. 93.99; mon. con. 70.50; la. cir. of ind. 15; sab. sch. 2.06; | 330 38 |
| South Woodstock, La. 64.52; a dec'd friend, 20; | 84 52 |
| Thompson, Gent. 38.20; la. 42; la. sew. cir. 35; | 115 20 |
| Westfield, Gent. 80.66; la. 60.67; mon. con. 15; Miss F. M. Whitmore, dec'd, 20; | 176 33 |
| Westford, Sub. 18.45; mon. con. 4; | 22 45 |
| West Woodstock, Chh. and so. | 30 75—1,257 64 |
| <i>Windham co. South, Ct. Aux. So. Z. Storrs, Tr.</i> Chaplin, Mon. con. | 31 60 |
| <i>Windsor co. Vt. Confer. of Chhs. J. Francis, Tr.</i> Bethel, Gent. 8.28; la. 4.50; | 12 78 |
| Hartland, Mr. Griswold's chh. and so. | 50 00 |
| Norwich, N. cong. chh. gent. 48; la. 40; | 88 00 |
| Sharon, Mon. con. 17.65; gent. 2.50; la. 12.85; | 33 00 |
| West Hartford, Cong. so. | 12 00 |
| White River Vill. Gent. 15; la. 22.96; | 37 26—233 04 |
| <i>Worcester co. Central, Ms. Aux. So.</i> A. D. Foster, Tr. | |
| Worcester co. A friend, | 50 00 |
| <i>York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.</i> Biddeford, 2d chh. and so. mon. con. | 30 00 |
| Eliot, Chh. and so. | 5 00 |
| South Berwick, Mon. con. | 25 00—60 00 |

Total from the above sources, \$17,581 86

VARIOUS COLLECTIONS AND DONATIONS.

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| <i>Albany</i> , N. Y. 2d presb. chh. fem. miss. so. (of which to ed. a youth in Ceylon, 20;) | |
| 120; <i>Bradford</i> R. Wood, which constitutes him an Hon. Mem. 100; Rev. Mr. Potter, for Ceylon miss. 5; | 225 00 |
| <i>Arkport</i> , N. Y. Mrs. E. Hurlbut, | 10 00 |
| <i>Athens</i> , Ten. Presb. chh. 32, 30; ded. dis. 1, 20; | 31 01 |
| <i>Attica</i> , N. Y. Presb. chh. 21; mon. con. 10; | 31 00 |
| <i>Baltimore</i> , Md. 5th presb. chh. 100; Mr. Hargrave, 18, 50; | 118 50 |
| <i>Cambridge</i> , N. Y. 1st united presb. cong. 22; mon. con. 10; | 32 00 |
| <i>Chatham Village</i> , N. J. Coll. 84; la. miss. asso. 10; | 94 00 |
| <i>Connecticut Farms</i> , N. J. A balance, | 25 |
| <i>Cosackie</i> , N. Y. Mrs. S. Van Bergen, for Robert Bronk, Ceylon, | 10 00 |
| <i>Detroit</i> , Mich. Z. Chandler, | 20 00 |
| <i>East Whitehall</i> , N. Y. Cong. chh. and so. | 41 00 |
| <i>Fort Towson</i> , Ark. A friend, by Rev. E. Hotchkin, 30; mon. con. 9, 12; | 39 12 |
| <i>Freehold</i> , N. J. Vill. chh. la. for young Armenian at Nicomedia, a bal. 1, 30; juv. sew. so. for do. 4, 20; | 5 50 |
| <i>Gainesville</i> , N. J. Mon. con. 9, 25; fem. miss. so. 8, 75; | 18 00 |
| <i>Glens Falls</i> , N. Y. Coll. (of which to constitute Mrs. ELIZABETH H. SCOVELL an Hon. Mem. 100; 124; T. Hamlin, 10; | 134 00 |
| <i>Greenville</i> , N. Y. Coll. | 23 00 |
| <i>Guildhall</i> , Vt. Chh. and so. | 8 00 |
| <i>Hudson</i> , N. Y. 1st presb. chh. for Waterbury sch. Ceylon, | 36 00 |
| <i>Ithaca</i> , N. Y. 1st presb. chh. for Pawnee miss. | 150 00 |
| <i>Jacksonville</i> , Fla. O. Conger, | 20 00 |
| <i>Jamaica</i> , N. Y. Presb. chh. mon. con. | 7 97 |
| <i>Kingsboro'</i> , N. Y., C. Mills, 20; S. Giles, 10; S. G. Hildreth, 10; indiv. 31, 82; | 71 82 |
| <i>Leoni</i> , Mich. Presb. chh. | 2 25 |
| <i>Lexington</i> , Ky. J. C. Todd, | 5 00 |
| <i>Lunesburg</i> , Vt. 1st cong. so. | 6 00 |
| <i>Martinsburg</i> , Md. Mrs. Cooper, | 5 00 |
| <i>Monticello</i> , N. Y. Presb. chh. | 15 00 |
| <i>Montreal</i> , L. C., C. | 20 00 |
| <i>Newark</i> , N. J. 1st presb. chh. sab. sch. for Ansel D. Eddy, Ceylon, 20; 3d presb. chh. J. B. Pinneo, 25; 2d do. 3, 50; | 48 50 |
| <i>Newton</i> , Ms. E. par. mon. con. | 21 76 |
| <i>New Utrecht</i> , N. Y., M. Rowell, | 2 00 |
| <i>New Windsor</i> , N. Y. Presb. chh. | 20 58 |
| <i>North Andover</i> , Ms. Mon. con. in Trin. chh. and so. | 30 00 |
| <i>Northville</i> , N. Y. Cong. chh. | 22 00 |
| <i>Pennsylvania</i> , A friend, | 50 00 |
| <i>Philadelphia</i> , Pa. 1st presb. chh. T. Fleming, 200; J. M. Atwood, 30; 5th presb. chh. (of which for schs. in Africa, 10; for tracts in do. 5; for sus. press in for. lands, 10; for tracts in China, 5;) 122, 55; fem. sab. sch. miss. so. of do. for Delia S. Waterman, Ceylon, 20; male sab. sch. miss. so. of do. for Joseph Montgomery, do. 20; I. W. Throckmorton, 30; J. Atwood, 30; 11th presb. chh. youth's miss. so. for Rev. S. Foreman, 125; for Mary Ramsay, Ceylon, 20; Cedar-st. chh. youth's miss. so. for John P. Bankinson, Cape Palmas, 15; L. 5; ded. dis. 26, 54; | 591 01 |
| <i>Prospect</i> , Me. 1st cong. chh. | 40 00 |
| <i>Providence</i> , R. I. Benef. cong. miss. so. 322, 67; mon. con. 20, 14; int. 4, 20; High-st. fem. miss. so. (of which fr. Mrs. J. Chapin, for Olive Chapin, Ceylon, 20;) 140; Richmond-st. fem. miss. so. (of which for Mr. and Mrs. Green's fem. sch. Sandw. Isl. 20;) 42; | 599 01 |
| <i>Rockaway</i> , N. J. Presb. chh. coll. | 57 00 |
| <i>Sarensbury</i> , N. J. Presb. chh. | 14 41 |
| <i>South Paris</i> , Me. Cong. benev. so. | 12 25 |
| <i>Sullivan</i> , Me. Miss M. Sargent, | 5 00 |
| <i>Troy</i> , N. Y. 2d presb. chh. mon. con. 125; la. indus. so. 20; C. H. Kellogg, to constitute CHARLES KELLOGG of Ann Arbor, Mich. an Hon. Mem. 100; E. Gates, 50; T. W. Blitchford, 50; S. W. Dana, 50; | |

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| L. D. Barker, 25; G. Fry, 20; G. Corning, 20; I. H. Shepard, 15; A. Snyder, 15; H. Church, 15; R. D. Silliman, 10; I. S. Hakes, 10; D. Sackett, 10; Mrs. E. Bronk, for Robert Bronk, Ceylon, 10; indiv. 36; | 581 00 |
| Turner, Me. Cong. so. | 6 00 |
| <i>Tuscaloosa</i> , Ala. Contrib. 130; less prem. 18, 20; | 111 80 |
| <i>Wampsville</i> , N. Y. Messrs. Cobb, Benham and Avery, | 10 00 |
| <i>Waterford</i> , Me. Juv. miss. so. of sab. sch. | 5 00 |
| <i>West Chester</i> , N. Y., A lady, | 20 00 |
| <i>Wheelock and Red River</i> , Choc. na. Chh. indiv. | 41 75 |
| <i>Whitehall</i> , N. Y. 1st presb. chh. mon. con. | 24 00 |
| <i>Wilkesbarre</i> , Pa. A life mem. | 2 00 |
| <i>Wilmington</i> , Del. Hanover-st. chh. miss. so. of sab. sch. for Willard Hall and Mary Harbison, Madura, 51, 56; fem. miss. so. for Mr. Lawrence, do. 34; ded. dis. 3, 42; | 82 14 |
| <i>Woodbury</i> , N. J. Presb. chh. mon. con. for Miss Ogden's sch. Sandw. Isl. miss. 50; ded. dis. 2; | 48 00 |
| | \$31,126 49 |

LEGACIES.

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| <i>Boscawen</i> , N. H. Stephen Gerrish, by G. Hutchins, Tr. | 300 00 |
| <i>Boston</i> , Ms. From the estate of Mrs. Susan Dorr, by Samuel Dorr, | 1,000 00 |
| <i>Oakham</i> , Ms. Mrs. Thankful Evans, by James Allen, Ex'r, | 23 84 |
| <i>Seckonk</i> , Ms. Miss Polly French, by Ezra French, Ex'r, | 52 30 |
| | \$1,376 14 |

Amount of donations and legacies acknowledged in the preceding lists, \$22,502 63. Total from August 1st, to March 31st, \$161,950 80.

DONATIONS IN CLOTHING, &c.

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| <i>Ancebury and Salisbury</i> , Ms. A box, fr. juv. miss. benev. so. for Mr. Muzzy, Madura. | |
| <i>Anneville</i> , N. Y., A box, fr. la. for Mr. Byington, Choc. miss. | |
| <i>Althol</i> , Ms. A box, fr. cir. of ind. for Mr. Jackson, Erzerum, 17, 19; do. fr. do. for Mr. Locke, Sandw. Isl. 17, 88; | 35 07 |
| <i>Cambridge</i> , Vt. Clothing, etc. fr. Mrs. Murdock, | 6 00 |
| <i>Connecongo</i> , N. Y. Wheat, fr. indiv. for Alleghany miss. | 9 60 |
| <i>Cuyahoga Falls</i> , O. Writing paper, | 22 00 |
| <i>Ludlow</i> , Ms. A box, fr. la. for Pine Ridge, Choc. na. | |
| <i>Lunenburg</i> , Ms. A box, fr. M. S. Patterson and friends, for Mr. Lawrence, Dindigul. | |
| <i>Napoli</i> , N. Y., A bundle, fr. la. for Alleghany miss.; wheat, fr. P. F. Noble, for do. 1, 50; hay, fr. Rev. W. I. Wilcox, for do. 6, 40. | |
| <i>New Haven</i> , Ct. A box, for Smyrna; do. fr. J. F. Babcock, for D. Ball, Singapore, | 15 00 |
| <i>Peterboro'</i> , N. Y., A box, fr. la. for Mr. Boutwell, Ojibwa miss. | 61 49 |
| <i>Springfield</i> , Ms. A box, fr. E. Russell, for Mr. Dwight, Dindigul. | |
| <i>Turner</i> , Me. A box, for Mr. Andrews, Sandw. Isl. | |
| <i>Whately</i> , Ms. A barrel, fr. la. working so. | |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, flannel cloth, dannel, domestic cotton, etc.